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THE

# MISSIONARY HERALD.

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## American Board of Commissioners for Foreign Missions.

### Shanghai Mission.—China.

ANNUAL REPORT.

*Schools.*

THE Report of this mission for the year 1856, presents nothing of very striking interest. The missionaries have endeavored to 'be about their Master's business,' scattering the good seed of the Word, and hoping that in due time it will bring forth fruit. "The boarding school under the charge of Mrs. Bridgman has been continued without interruption, the average number of pupils having been twenty-two." A regular weekly meeting for prayer has been held among the pupils of the school, their teacher not being present. During the year, one of their number has been received to the church. "Three pupils from this school and one woman from the city are all the Chinese members of the church. The conduct of all has been thus far unexceptionable." In addition to this school, Mrs. Lai Sun has supported and taken charge of a small day school for girls, upon the mission premises in the city.

*Translation of the Scriptures—Preaching.*

"The translation of the Scriptures has been carried forward by Mr. Bridgman alone, in the absence of his coadjutor, Rev. Mr. Culbertson. He has finished the Psalms, and is now engaged upon Ecclesiastes. About one-half of the New Testament, and the books of Genesis and Exodus, have been rendered into the Colloquial Mandarin. There remain yet to be translated, the book of Job, Proverbs, and all the prophecies of the Old Testament."

The preaching of the mission has not been confined to Shanghai. During the first six months of the year, the chapel in the city was opened three times, and during the last six months generally six times each week. "This chapel is a small Chinese building directly upon the street, and furnished with seats sufficient to accommodate fifty or sixty hearers. The attendance has varied greatly, but there have been seldom less than ten or more than thirty present at one time. These persons are generally of the poorer classes. No one has as yet received heartily the doctrine we preach." "Besides our regular chapel services we have preached not unfrequently by the wayside, where we generally have larger audiences, and often gain a better hearing. At other times, however, there is much noise and confusion." The labors in the surrounding region have been performed mostly by Mr. Aitchison. Some account of these labors will be found in his letter below.

In the conclusion of the report the brethren speak of their wants, stating, that for the efficient prosecution of their work, they need two additional laborers and also a suitable chapel. "Our mission field," they say, "centres in Shanghai, and extends to all the surrounding region. There is almost no limit to the number of people whom we may reach. The climate, also, is such that during seven or eight months of the year itinerant labor may be performed without exposure; and it should not be forgotten that at Shanghai itself we have access to men from almost all parts of the empire, who receive books gladly and listen to our preaching." One half of the population of Shanghai, it is stated, is

without the city walls, in the eastern suburb of the city, while all the mission chapels, of the several societies, are within the walls. "It seems desirable, therefore, that there should be some effort for that portion of the population which is without, and, as our mission house is located in that vicinity, it properly falls to us to break ground there." For this purpose they desire a chapel in that portion of Shanghai.

### LETTER FROM MR. AITCHISON, DECEMBER 31, 1856.

A LETTER from Mr. Aitchison, published in the Herald for June, 1856, gives some account of the kind of labor to which he was devoting himself, in connection with Rev. Mr. Burdon, of the Church Missionary Society, endeavoring "to come into immediate contact with the people," and "to carry the glad tidings of salvation to the millions around Shanghai." In this, his next communication, (though he could 'scarcely believe that a whole year had passed' since he had written, and hoped to write more frequently when he should have 'become better acquainted with this most difficult of all languages, and so be able to give more of his strength to the direct preaching of the gospel') he continues the account of his "manner of life." The somewhat graphic narrative will be read with interest. The letter is dated at Ping-Hoo.

#### *His present Location.*

So far as my missionary life is concerned, the last twelve months may be divided into three periods. Up to the early part of July, I continued my labors as an itinerant, sometimes penetrating to a considerable distance into the interior. The three hottest months of summer were spent in Shanghai, Rev. Mr. Burdon and myself taking our meals and studying together in the city, but sleeping at the houses of friends outside the walls. Early in October we took to our boats again, with the intention, however, of doing our best to secure a permanent footing in some place more or less remote from the influence of the foreign community. Through the blessing of God this intention has been carried into effect, and we now occupy our own hired house in the city whose name heads this sheet. Ping-Hoo is situated in the northern part of Chekiang Province, about seventy miles from Shanghai. Its population, including the suburbs, we estimate at nearly 100,000. It stands in the midst of a vast plain, thoroughly cultivated and densely populated. One solitary mountain is visible in the southern horizon, a peak of the range which forms the barrier of Hang-chow Bay. Were the entire country open to us, we would by no means select this as the most promising place for a missionary station. But in present circumstances we must do as we can, not as we would. While the people remain as prejudiced and proud as they now are, while jealous authorities watch with a suspicious eye every movement of the foreign barbarians, and while human treaties exclude us from the perishing millions of the vast interior, we gladly take possession, in Christ's name, of any spot outside the "five ports."

#### *Reasons for being there.*

But I must tell you how we came here and what we are doing. Feeling the importance of permanency and concentration, we have from the first cherished the hope of establishing the centre of our operations at some distance from Shanghai. That port is, in our opinion, a most unpromising field for missionary effort. Whether it be owing to the fact that the practice of the many among foreigners gives the lie to the teaching of the few, or to some other cause, it is undeniable that the gospel seems greatly hindered there. Few of the natives profess to believe its doctrines, and those few seem sadly wanting in the graces necessary to adorn their profession. It has seemed at least possible to us, that elsewhere the obstacles might be fewer and the progress of the truth more rapid. At any rate it is time to try more aggressive measures than have been hitherto thought expedient. As I survey the moral wastes of this great empire, the question often suggests itself, what would

Paul do, were he landed at one of these ports, with the broad commission in his hand, "Go ye into all the world, and preach the gospel to every creature?" Would he be content to abide by the consular regulations, and revolve in the narrow circle which they define? Would it be long before the gospel was proclaimed in all the chief cities, even in the imperial capital itself?

*Securing a Residence.*

With a view to such a permanent settlement as was hinted at above, we sent a catechist of the Church Missionary Society to this place, sometime in August last. He secured a small room in the suburbs, and immediately sent us notice of the fact. About the middle of September Mr. Burdon followed him, and with the landlord's consent, crept by night into an upper room of the same house. Three weeks passed quietly, although the authorities were doubtless cognizant of all that transpired. Early in October I arrived, and after protracted negotiations, we entered into an agreement with the landlord to the following effect. We were to leave the place for three weeks, on a long purposed visit to Ningpo, the port next south of us. During our absence, the house was to be vacated by its present occupants and every thing made ready for our reception. Seven dollars were to be paid at once as earnest money, and seven more on our return; these fourteen dollars to be the rent of the premises for the first six months. We paid the seven dollars as stipulated, and took our departure for Ningpo October 20. In reference to that visit, of which we retain a most delightful remembrance, I will say nothing here, except that our spirits were refreshed by communion with our fellow missionaries of various denominations, and our faith strengthened by witnessing the proofs of God's converting presence even in China.

On the 15th of November we returned, and anchoring our boat in a retired place, sent for the catechist who had been left in charge. In answer to our inquiries as to the state of things, he informed us that various objections were made by a person who claimed to be the real owner of the house. Suspecting that the whole affair was only a plan to squeeze more money out of us, we paid little attention to the representations made. That night, under cover of the darkness, we transferred ourselves, with bed and baggage, to the upper story of our new abode. Everything was done as privately as possible, with a view to escape the notice of the rabble.

A few words will serve to describe the residence we were so overjoyed to get possession of. Its two habitable rooms are separated by a wooden partition, the door between them being made by the removal of one wide board. They were both cold, dark and dirty. Not a gleam of sunshine entered the one that fell to my lot. One inner wall was so much out of the perpendicular, that the area beneath it was forbidden ground to all our household. And yet this miserable apology for a house we were not permitted to retain without a continual struggle. Absurd reports were spread among the neighbors, and the landlord became, or at least professed to be, afraid of a disturbance. On the 8th of December he gave us notice to leave the premises at the end of the month. With heavy hearts we meditated on the probability that our enterprise was thus to end, and prayed that God would interpose in our behalf. Our assistant was directed to seek another house, and as the month drew near its close one was offered us. We accepted the proposed terms without hesitation, and on last Saturday, December 27, effected our removal. Our present abode is an improvement on the last, but is like all Chinese dwellings, exceedingly uncomfortable. Friends would smile to see our bare and cheerless rooms, but we would not exchange them for a palace. We are not without the presence of God,

and that makes up for the loss of all earthly comforts.

*Keeping quiet—Enlargement.*

Having thus told you how we came here, I proceed to give you an idea of what we are doing. At first we kept very quietly within doors, not deeming it expedient to show ourselves, much less to preach in the public streets. The report of our arrival soon spread everywhere, and we thought it well to let the people become accustomed to the idea before they actually felt the reality of our presence. This secret policy is quite abhorrent to the spirit of Protestant missions, and we gladly discarded it as soon as the way seemed prepared for the more open propagation of the truth. For upwards of three weeks past, we have gone almost daily into the city and delivered our message in the most crowded thoroughfares. Our audiences listen with much apparent interest, and the intellectual knowledge of Christianity is plainly on the increase. The number who come for private conversation is also much larger than at the outset. In a few cases we have almost hoped that the Holy Spirit was commencing his awakening work on the heart, but as yet we can speak confidently of none. A few books have been distributed among those who seemed able to appreciate their contents. For myself, I think the importance of that branch of missionary effort in China has been somewhat overrated. The number of intelligent readers is much fewer than most persons unacquainted with the facts would suppose. We have been somewhat inclined to open a school, but have as yet come to no decision on the subject.

We find considerable satisfaction in our labors. This city and its neighborhood are regarded as our parish. Acquaintances are beginning to be formed. Prejudice is wearing away. The report of our doctrines and object is spreading in all directions. We see the first faint glimmer of that light which is destined to increase more and more unto the perfect day. May it not be that the Lord has chosen us to be the dispensers of his grace to some of these benighted souls? We are not without the hope that our residence here, unimportant as it may seem to some, will be followed by a blessing whose consequences will extend beyond the immediate circle of our operations.

*Prospects for the Future.*

In regard to our future prospects, I cannot speak confidently. Our stay here depends upon the will of the authorities, or the disposition of the people, both rather capricious. We know not what a day may bring forth. The present calm may be but the precursor of the coming storm. It would be strange if, in the face of the treaty, we should be permitted to remain for any length of time. There is another contingency worthy of mention. Affairs at Canton, wear a threatening aspect. Americans and English seem equally involved in the yet unfinished struggle. Should the war now local become general, there will be no safety for foreigners beyond the reach of their men-of-war guns. Taking all things into consideration, I am not very sanguine as to the permanency of our abode here. The next mail may carry with it the news of our return to Shanghai, or at least our departure from Ping-Hoo. We will strive to work while, in a double sense, the day lasts.

Is it not time that China was occupying a more prominent place in the missionary work? How vast the population, how urgent their necessities, how few the laborers! The commotions at Canton and at Nanking will doubtless result in increased facilities for prosecuting the work of evangelization; perhaps in the overthrow of those barriers which ages of prejudice have reared and fortified. Where are the youthful soldiers of the cross who are prepared to enter in and possess the land? Come over and help us! There is room for hundreds of apostolic laborers.

## Fuh-chau Mission.—China.

### ANNUAL REPORT.

In preparing their report for 1856, the brethren of this mission first refer to the afflictions to which they have been called. "Three members of the mission, in as many consecutive months, have left their labors and cares as messengers of Christ below, and have gone to receive their reward in his blest mansions above. Mrs. Doolittle left us June 21, Mrs. Peet, July 17, and before intelligence of their death could reach Boston, you were sending to us the heavy tidings that Mr. Cummings died August 12. God has afflicted us very deeply, both as a mission and as individuals. From some he has taken 'lover and friend,' from others a brother, and from all, friends on terms of peculiar intimacy and peculiarly dear." They distinctly state, however, that these instances of mortality "prove nothing against the healthiness of the climate of Fuh-chau." The health of the remaining members of the mission is generally good.

### *Preaching—The new Chapel.*

The mission now occupies five places for preaching, and distributing books and tracts. The congregations seem to have been much as heretofore. At one chapel, "the congregation on the Sabbath and during the week, has varied from seventy to over a hundred, including all who come and go during the service." In one respect, it is said, "there has been an advance this year in the Sabbath services. The members of the mission have sustained a common service, twice a Sabbath, at Mr. Doolittle's chapel, for teachers, servants and pupils, and others who might come in from the street. These services have usually been conducted with singing, reading the Scriptures, prayer, and preaching, much more like regular preaching services in America than are our ordinary preaching exercises. We look forward with pleasant anticipation to the completion of the church edifice, when we can have a suitable place to hold this most important service." A monthly concert exercise has been sustained in Chinese throughout the year.

The building of a brick chapel, sixty feet by thirty-four, with a cupola in which is to be placed a small bell, is progressing. "Small as it is, it is doubtful whether we could have built such a place of worship till within the last year or two. Now, however, the building is up and the work rapidly advancing, and we have met with no opposition from any source." From the possession of this chapel the brethren hope to derive much advantage, in various ways. "It is built without unnecessary expense for ornament, but in a substantial manner, according to the principles of true economy, and it shows the people that we purpose to remain *permanently* among them. Our being permitted to build it also shows, that we are *lawfully* here. Of both these facts we have been trying to convince the people for years, but have found it very difficult to do so. We hope also, that the church will be a standing evidence that people need not fear to embrace our doctrines and unite themselves with us. We do not see how the government can persecute men for embracing Christianity, when they allow us to build churches for its public proclamation. And again, the church is situated on a hill, and cannot be hid; and our trust is that unto it shall the gathering of the people be."

### *Book Distribution—Schools.*

"During the year, a part of the brethren have continued their former practice of gratuitously distributing books and tracts, in connection with their Sabbath and week day services. Others commenced last year and have continued the practice of distributing books and tracts in their chapels only on the Sabbath, having them offered for sale on other days at a merely nominal price, hoping thereby to enhance the value of the books in the eyes of the people." Many publications have also been distributed by members of the mission in shops and dwellings.

Mr. Doolittle's boarding and day school is said to have prospered. "At present, his boarding pupils number fifteen, of whom five receive both food and clothing from the mission and ten only food. The number of day scholars is about fifteen, the attendance varying with the weather. The pupils, especially the boarders, make commendable progress in their knowledge of the doctrines of the gospel. Five of the boarders express an interest in the salvation of their souls." The three girls formerly under the care of Mrs. Doolittle, are now with Mrs. Hartwell. "These are advancing in the knowledge of Christian truth, and in the knowledge of ways to make themselves useful." Mr. Peet's school was dismissed during the illness of Mrs. Peet, and has not been re-opened.

### *Conclusion—Political Disturbances.*

In concluding this report we would say, that while the year has been one of

great trial to our mission, we think our work has been steadily advancing. We believe the truth is gradually working its way in Fuh-chau, though, as the leaven does under unfavorable circumstances, it seems to work slowly. It has already been reported, that one of Mr. Doolittle's school teachers was baptized in April last, the first person baptized by Protestant missionaries in Fuh-chau, one native of this place only having been baptized previously, at Hongkong. This teacher continues to sustain his Christian character so far as we can learn, and labors in various ways to benefit his fellow countrymen. His health is not very firm. His wife has asked for baptism, and besides this woman and the pupils already mentioned, there are one or two others who express an interest in the truth.

The report goes on to speak of "future plans and operations," and of the need of a reinforcement, and then refers to the existing state of things in that distracted empire.

As to the state of China in general, and the prospect that Fuh-chau will remain quiet, as it has done, we know not what to say. The country seems unsettled throughout its length and breadth. There have been difficulties in this Province, one hundred miles or more to the west of us, and report says that several officers of the government and a considerable number of soldiers have been killed. The rebels may be in connection with the Nanking party, but we think it probable that they are not. We know not what the effect of the troubles at Canton may be upon us. We do not think we shall be disturbed on account of them, unless they bring on a general war between the Tartar government and foreign nations. In such a case, we should probably be compelled to leave, as well as all the foreign community. The merchants here, however, continue to build, and enlarge their operations, hoping for the best, and we see no sufficient reason why we should not go on with building our church also, trusting in the Lord as to the future. Should these troubles lead to a general war, dreadful as its immediate consequences might be, the ultimate result would doubtless be for good. In such a case, we think Providence will indicate that the time to open China to the gospel draweth nigh.

## Ceylon Mission.

LETTER FROM MR. CORNELIUS, NATIVE PASTOR AT BATTICOTTA, OCT. 1856.

### *Poverty in the Church at Karadive.*

THIS letter from Mr. Cornelius relates to matters at Karadive, which is an out-station connected with Batticotta. In the case of poverty which he mentions, the fear of the individual herself, and the fear of other members of the church, lest something should be done which would bring reproach upon the cause of Christ and lead persons to profess faith in him from improper motives, will be noticed with deep interest.

It gives me pleasure to inform you concerning the state of the church in this little island. It numbers only twelve members, but we are not without evidence that He who is present with even two or three, who gather together in his name, is walking in their midst. The motives and conduct of the church members are superior to their knowledge and station. A poor woman of the church was absent several weeks from the regular Sabbath worship. When we inquired the cause, we ascertained that she felt it not proper to come in her old clothing, and that when she spoke to her husband (who is a heathen) about it, he replied that he had various little debts which he must pay first, and then he could purchase her a cloth. Thinking it would be well for her to have a cloth purchased with the money which had been collected for charitable purposes by the church, I spoke to her about it, but she was unwilling that it should be done. The other members also were unwilling, thinking it would be a cause of reproach among the heathen. But feeling it necessary that her wants should

be met in some way, I obtained some money and gave it to one of the members, saying, "We should not, for the sake of the heathen, endure this affliction of our sister. You purchase a cloth with this and give to her." He saw me a week afterwards and said: "If the cloth is purchased and given to our sister, it is well; but if it is done, it will be a disgrace to us and a hinderance to the prosperity of the church, for it will give opportunity for the reproach that we became Christians to obtain such benefits, and not for the salvation of our souls. Moreover, those who join hereafter will be tempted to come from this motive. Especially as our class of people are ignorant and poor, it will be a great temptation to them. If in the beginning we allow such an evil to creep into our church, all our sorrow afterwards cannot heal it." Another female member of the church, a relative of the poor woman, said, "We need not fear, God will give her all she needs." As I listened to their words and looked upon their countenances, my eyes were greatly enlightened.

Mr. Howland adds a line to Mr. Cornelius's letter, saying: "The native pastor of Chavagacherry (Mr. Hunt) visiting the Karadive church, learned the occurrence concerning the poor woman mentioned above. After his return, the church members at Chavagacherry sent her a present of a cloth, which was gratefully received by all as a pledge of Christian love and sympathy."

### *Observance of the Sabbath.*

Mr. Cornelius writes on another subject, respecting this little band of believers:

They are continually making progress in their care about the observance of the Sabbath. Some, in the pursuit of their employment, are obliged to go to the town of Jaffna, about eleven miles distant, two or three times a month. It seeming to be necessary at one time for one of them to go on Saturday, I suggested that if he walked such a distance and back again on that day, he would be unfitted for the worship of God on the Sabbath, and he waited till Monday. The son of one of the female church members, a boy twelve years of age, went one Sabbath afternoon to buy fish. A heathen seeing him said, "Do you, who are a Christian, go to buy curry on the Sabbath?" Immediately returning, he went to his mother and said, "We must not even buy fish on the Sabbath. It is contrary to the command of God. Even the heathen reproach us. I will not go again. My father is the cause of this fault." From that time the church members decided that even the lesser articles necessary for their food on the Sabbath should be made ready on Saturday. On another Sabbath, the father of this boy did not come to church. I inquired the reason, and the boy broke in before others, saying, "Sir, he has committed a sin." "What sin?" I asked. He replied, "He put the mat, with the palmyra fruit upon it, out to dry?" It is the custom of this people to spread the pulp of the palmyra fruit upon mats and dry it in the sun. When it becomes hardened they cut it into cakes and lay it by to use for food. The heathen do this on the Sabbath, and the father of this boy is a heathen, but it was a grief to the son that he should do it. Thus the Lord is watching over the children.

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## Madura Mission.—India.

### ANNUAL REPORT.

THE Madura mission; its field; its past success; its present state and wants; and its prospects for the future, are worthy of careful and prayerful study. Extended extracts from the report will be presented, the missionaries being thus permitted to tell their own story, and the Christian reader will find occasion to 'rejoice with those who,' on this field of labor, 'do rejoice,' in view of what God has done for them, and some occasion also to 'mourn with them' as they 'mourn,' that they are not more aided, by means and men from the United States, to press forward in the good work which is spread out before them. The brethren well say: "We find renewed occasion for gratitude and thanksgiving. There is no lack of evidence that the 'Lord of the

harvest' has been with us, and has owned and blessed our feeble instrumentality for the promotion of his cause."

### *Stations—Laborers—Wants.*

There are now connected with the mission, nineteen "station districts." Only ten of these, during the year past, have enjoyed the labors of a resident missionary. In three others, put down as under the charge of the missionaries who have superintended them, there are congregations of considerable importance, with native catechists and teachers. In the remaining five, which are unoccupied, there are no congregations of importance, and very little evangelical labor of any kind has been bestowed upon them.

When the report was written, there were in the field nine ordained missionaries and seven assistant female missionaries. The brethren say:

We are rejoiced to hear that two new missionaries have been designated to this field. This reinforcement will strengthen and encourage us, yet we cannot but regret that it is not larger. If Messrs. Capron and White arrive in safety, and become fitted for their work before any one is obliged to leave, we shall be able to keep up the same number of stations as during the past year; but we had hoped that such a reinforcement would be sent out, that the brethren who have charge of two stations each might be relieved, and that a commencement might be made at several places as yet unoccupied. It is our decided conviction, that our number of missionaries is by far too small to carry on the work in our field efficiently and successfully. The mission has received no considerable reinforcement since 1846, and none at all from America since 1849. Since 1850 our number has decreased, and at present is as small as it has been at any time since 1845,—less than it was nineteen years ago, and this although the work has increased in extent and magnitude since that time, tenfold. Our success has tended to lead us into greater embarrassments. New congregations and new openings among the heathen have called us to longer and more wearisome journeys. Converts made, and new churches formed, have devolved upon us new cares and labors. The native helpers in our employment do much towards extending and carrying on the work, but, in the present state of progress, the more of this agency we have the more missionaries we need to superintend and direct it. This meagre support to the mission, and this feeble mode of operation, is anything but economical. It would be called by merchants, in their mercantile concerns, "ruinous." Will not the Committee and the churches consider this matter well, and, if possible, send us more laborers!

### *Churches.*

The following table presents the statistics of the churches, and prepares the way for the important and encouraging remarks which follow respecting native churches and pastors.

| STATIONS. | Native churches. | Received the past year. | | Dismissed to other churches. | Excommunicated. | Suspended. | Restored. | Died. | Members in good standing. |
|---|---|---|---|---|---|---|---|---|---|
| | | By profession. | By certificate. | | | | | | |
| Dindigul, | 1 | 9 | 2 | 10 | 1 | 3 | | 1 | 80 |
| Battalagoonda, | 1 | 13 | 2 | | | 5 | 3 | 2 | 43 |
| Periacoolum, | 6 | 23 | 13 | 1 | | | 2 | 1 | 121 |
| Madura, | 2 | 21 | 18 | 8 | 1 | 1 | 1 | 1 | 85 |
| Maloor, | 1 | 2 | 1 | 5 | | | 2 | | 32 |
| Tirupoovanum, | 1 | 1 | | 4 | | | | | 13 |
| Tirumungalum, | 2 | 21 | 4 | 5 | | | | | 78 |
| Mandahasalie, | 7 | 70 | | 4 | 2 | 11 | 4 | 3 | 285 |
| Pasumalie, | 1 | 11 | | 7 | | | | 2 | 47 |
| Sivagunga, | 1 | | | | | | | | 15 |
| Total, | 23 | 171 | 40 | 44 | 4 | 20 | 12 | 10 | 804 |

There are now, in our mission, twenty-three native churches regularly organized, having deacons, and meeting statedly for religious worship and the celebration of gospel ordinances; but as yet only two native pastors have been ordained. There is one candidate in the course of preparation, and others, we trust, will soon be brought forward, so that the destitute churches may be supplied ere long. In the mean time, the missionaries are obliged to act as pastors. Six of these churches, five in the Periacoolum station district and one in the Madura station district, have been formed during the past year. Six were formed in 1855. There is material for several more distinct organizations, but

the difficulty in obtaining suitable candidates for the pastoral office—the great poverty of the people making it impossible for them to do much, if anything, for the support of gospel institutions—and other circumstances, have induced us to move slowly in this thing. It is hoped, however, that a few more churches may be formed the coming year. We are highly gratified with the result of the recent organizations, especially those over which native pastors have been ordained. Concerning the church formed at Tanoor, nine miles from Madura city, Mr. Rendall remarks: "The organization of this church was of great importance to this station. The people took a very decided interest in the subject, and, by the blessing of God, I have no doubt the church will increase." Concerning those at Mandahasalie, which were formed last year, Mr. Taylor writes: "Advantages have manifestly resulted from the organizations of the previous year. More clear ideas of the duties and privileges of church members, and of the nature and design of local churches, are gaining ground. The members understand better what belongs to the interests of this church organization, and how these interests are to be promoted. The central church also can act the better from being disencumbered of its distant members, of whose state it was ignorant, for whose welfare it could have but little care, and from whom it could receive little or no aid. Still, without pastors their organization is incomplete and their action comparatively inefficient. The church that has a native pastor has done a good work during the year. The pastor has not only relieved me from much care, but he has also given me efficient aid." The native church at Mallankinarú, formed in 1855, over which Mr. Winfred was ordained as pastor, has increased since its formation from 18 to 34 members, and the congregation connected with it has had an increase of 53 members during the past year.

It will be seen that there has been an important addition to the churches at nearly all the stations. The total number received by profession, during the year, is 171. The number of communicants in good standing is now 804, or 145 more than at the close of last year. This large addition to our native church, (at some of the stations larger than in any previous year,) is one of the most encouraging facts we have to mention, and for it we devoutly thank the "great Head of the church." This is real increase of strength to the mission and to the cause. The churches have been subject to no such fluctuation in numbers as has appeared in the congregations. Only fifteen have been excommunicated since 1850. Members are received with caution, after having been under special instruction, and only on giving evidence of a change of heart. The conduct of our church members, as a general thing, affords us encouragement. Some of them are accustomed to exhort and pray in the social prayer meeting, and we have been edified and comforted in listening to them. With some we have, indeed, been greatly tried. Their temptations are many, and they are weak. But in regard to the larger part, we have increasing confidence that they are really lambs of Christ's fold, and will be owned of him at the last day. We would be glad to see them all doing more for the establishment and support of the institutions of the gospel, but great allowance is to be made for them. They are as a class very poor, and can scarcely procure the necessaries of life; yet where their attention is directed to the subject, they give according to their ability, sometimes in money and sometimes in the fruits of the earth. The total amount contributed during the year is 437 rupees; but this does not include all that is raised for local purposes in the villages.

### *Congregations—Their Importance.*

The mission reports 127 Christian congre-

gations, which is seven more than at the close of 1855. There are connected with these congregations 1,698 men, 1,507 women, and 2,144 children,—in all, 5,349, a gain on the previous year of 258. "This increase in numbers is small, but the increase in value and stability has been, there is reason to believe, very important." In connection with some of the stations the gain has been considerable, and special reasons are given which have occasioned even a decrease in the congregations of other districts.

Though the increase in this department is small, it is not believed that, on the whole, there is less disposition on the part of the heathen and Roman Catholics to join our congregations than formerly. In some parts of the field, there is even more, and the prospect for the future is encouraging. Everywhere the subject is better understood than formerly, fewer join from a hope of mere temporal advantage and more from a conviction of the truth. As a consequence of this, our congregations must be composed of a more stable and hopeful class.

The importance of these congregations is, in our estimation, very great. They may be considered as a result of labor, and also as a very powerful means of influence. They are a result of labor, inasmuch as the members have been influenced to break away from their connection with the religion of the country, to abstain from heathen ceremonies and idol-worship, to observe the Sabbath, to attend stated religious worship conducted by the missionary or his native helpers, and to learn and cause their children to learn the great truths of Christianity. They are a means of influence, inasmuch as they furnish stated places for preaching the gospel in the villages, forming a nucleus for further operations, and because the members who statedly and regularly listen to the truth, either as preached by the missionary or taught catechetically by native helpers, are in a position much more favorable for impression, conviction and conversion, than the heathen who are prejudiced against Christianity and under brahminical and family influence. We consider it no small measure of success that over five thousand souls are collected in our congregations. For this result, as well as for the number of true converts, we devoutly thank God. The fact that nearly all the additions to the church are from these congregations, and that the proportional number of church members in them is yearly increasing, speaks loudly as to their importance. In 1853, the proportion of church members in the congregations was one to thirteen; in 1855, one to ten; and now it is nearly one to seven.

### *Labors among the Heathen.*

In addition to labors among those connected with the congregations, the missionaries and catechists have by no means neglected direct labors among the heathen who are not thus connected. The result, in some cases, has been quite encouraging. Mr. Herrick, of Tirumungalum, has devoted considerable time to such labors, and has "evidence that knowledge has thereby been spread among the people, and that prejudice has to some extent been overcome." He has "heard many express the conviction, with apparent sincerity, that the worship of idols and the performance of heathen ceremonies is vain; and some give their hearty assent to the excellence of the doctrines taught in the Bible." In large places, it has not been found as easy to secure permanent congregations as in the villages, so that, in such places, Bible and tract distribution, and street preaching, are the chief means of influencing the people. These means have not been employed in vain. In the city of Madura the work is progressing. Mr. Rendall remarks: "The increase in the city during the past year, is the most interesting feature in my congregations. I am convinced that it is of the Lord and that he will carry it on." At Dindigul, Mr. Webb has for some time held a weekly meeting for preaching to the heathen in Bazaar street, and has had audiences varying from fifty to one hundred. The people have given good attention. He has also recently adopted the practice of holding meetings in Dindigul and the neighboring villages on moonlight evenings, and is encouraged by the result. Mr. Little and Mr. Burnell also, have been able to devote a good portion of their time to preaching among the heathen.

### *Schools.*

There are reported, in connection with the village day schools, 71 teachers and 871 pupils, of whom 140 are girls and 731 boys. The language of the report, in relation to these schools, is as follows:

Village schools in our mission are established for Christian children; and except in special cases no school is commenced unless ten children of Christian parentage can be collected. These schools have been for several years very inefficient, and it was thought, a little more than a year since, that the disbanding of our boarding schools might have a beneficial effect on the day schools. Two of the boarding schools were given up at that time, and two have been in operation the past year. As only a short time has elapsed since the two were disbanded, and as very few of the boys were sent back to the villages, it is not to be expected that we should yet see, in the village schools, any very decided result of that movement. Yet as far as there has been any change, there is reason to believe that it has been for the better. In several schools there has been considerable improvement during the year. The reason for the low condition of common schools among our people, we conceive not to have been mainly the existence of boarding schools, though the fact that boys were taken into them from the villages when very young, and with very low attainments, was undoubtedly very injurious to the village schools. Boarding schools of a much higher grade, for advanced pupils from the day schools, might perhaps have some tendency towards raising them. The chief causes, as we think, of the inefficiency of our Christian day schools are, 1st. The great indifference of parents respecting the education of their children; 2d. The extreme poverty of the people, making it necessary for them to send their children to work as soon as they are able; and 3d, the great scarcity of competent school teachers. We trust the day will come, when our people will value education more highly than they now do, and that their worldly circumstances may become so improved that they can afford to keep their children in school longer. We hope also, ere long, to devise some means for the training of school teachers; but we cannot expect any very great change in the village schools at once. It must be a work of time, and will require diligent effort on our part.

Two boys' boarding schools have been in operation during the year, one at Tirupoovanum, with twenty-one pupils, the other at Tirumungalum, with sixteen. "One of these has now been dropped, a part of the pupils having been received to the seminary, a few sent back to their homes, and the rest brought together into a single school, which is also to be disbanded at the end of the present year." "The girls' boarding school contains forty pupils, all but two of Christian parentage. One of these two is an orphan, and the other is supported by a Christian lady in England. Seven have been received the past year, three have left and become connected in marriage with catechists or teachers in mission service. Nine of the pupils have, within the year, been received to the privileges of the church."

### *The Seminary.*

The seminary at Pasumalie has enjoyed, during the year, its usual degree of prosperity. The teachers have been faithful in the discharge of their duties, and have performed considerable additional labor, influenced, there is reason to believe, by their love for the cause of Christ. Efforts have been made to unsettle their minds, and turn their attention to the openings under government for the employment of educated men. Plausible reasons have been urged for their leaving mission service and seeking that of the government, but thus far without effect. Influences of a similar character have affected the minds of some of the students, and have led several of them to leave the institution, with the hope of securing greater worldly advantages in connection with government schools. By far the largest portion of the students, however, have

pursued their studies with commendable diligence. There has been no special religious interest, but there is evidence that the Holy Spirit has been present, quickening the graces of God's children and leading some from the ranks of the impenitent to consecrate themselves to the service of the Redeemer. Ten of these have been admitted to the privileges of the church, and several others have offered themselves as candidates for admission.

A class of sixteen young men was received in January, to pursue a course of study wholly in Tamil. Another class of nine was subsequently received from the boarding schools, to the ordinary course. Sixteen pupils have left during the year, from various causes. The present number is forty-six, of whom thirty-five are expected to pursue the regular seminary course, including the study of English. A large proportion of the students are of Christian parentage, and as a general rule no others are received; but there are a few exceptions in cases where young men themselves have renounced heathenism though the parents are heathen still.

One young man from the Mandahasalie station, formerly a catechist, has been received to the seminary to pursue studies preparatory to the pastoral office, and the principal says of him: "Though his early advantages were few, he bids fair to become a very useful laborer in the Lord's service."

### *Native Assistants—Book Distribution.*

Connected with this mission as native helpers, in different ways, there are reported two native preachers, seventy-one catechists, twenty-eight readers, and seventy-four teachers. In regard to this large body of assistants, superintended in all their work by the little band of missionaries, and in regard to the want of more and of better qualified helpers, the report states:

Our corps of native assistants is far from being what we need. The mission depended, at first, upon young men from Batticotta seminary and other foreigners, and our seminary has not been able as yet to furnish us an adequate supply of men. Foreigners cannot be depended upon for our work, and if they could be, and could be obtained, we cannot command the funds to pay them. We are somewhat embarrassed in this matter. The missionary at Madura says: "I have nine catechists and five readers to labor for seventeen distinct congregations, to say nothing of the great masses in the city and large towns throughout this station district." For twenty-three native churches we have as yet only two native pastors. School teachers also are few and poorly qualified for their work. The mission is doing what it can to raise up suitable helpers, and it is hoped that means will not be wanting to sustain all we can obtain. We have reason to believe that our native assistants have generally been faithful in their work during the year, and that much good has been accomplished by their instrumentality. "Some of the catechists in my field," says Mr. Chandler, "have labored with apparently the best results in different villages." Others give similar testimony. The two native pastors who have been ordained, meet our most sanguine expectations.

During the year, 150 Bibles, 235 Testaments 6,899 portions of Scripture, and 29,581 tracts have been put in circulation in this mission field. "The people are very willing to receive books, and we have reason to believe that many of them are read with profit." Some individual cases are mentioned in which the reading of snch books has seemed to be greatly blessed. The mission continues to publish the "Quarterly Repository," which is spoken of as a work of permanent value, and a useful auxiliary.

### *Conclusion.*

After speaking briefly of several other topics,—benevolent contributions; the medical dispensary; the prevalence of fever and cholera during the year; the scarcity of rain, which has caused a great advance in the price of provisions and the present "prospect of a severe famine;" and a case of severe persecution; the report states, in conclusion:

We are not without many discourage-

ments. They are found in the great ignorance and poverty of our people, the dullness of their consciences, their indifference in respect to the future, and their want of moral strength and courage; in the bigotry and opposition of the heathen, and in brahminic and priestly influence; in our own weakness, the smallness of our numbers compared with the extent of our work, and unbelief and hardness of heart. But we are constrained to feel that our encouragements are by far greater. They are found, in the general willingness of the people of all classes to hear the gospel; the increasing want of confidence in the minds of the heathen in their own system and in their brahmins and priests; the increasing desire on the part of both heathen and Roman Catholics to connect themselves with our congregations, and that too, in more cases than formerly, not for worldly advantages, but from a knowledge and a conviction of the truth; in the increasing stability and value of our village congregations, the large accessions to our native churches and the increase of new church organizations. We have great reason also for gratitude to our Heavenly Father, that, while thousands around us have fallen a prey to pestilence and disease, he has preserved us and our families in comparative health. He has also given us strength and opportunity to accomplish much labor, not only in preaching statedly to our numerous scattered congregations, and instructing in the way of life the five thousand souls placed under our immediate influence, but also in publishing the gospel extensively among the heathen. Our chief source of encouragement, however, is in the promises of God, which, in Christ Jesus, are yea and amen to the believer,—a never failing source of comfort. We have no doubt that God has purposes of mercy for this people, and that when his time for their redemption cometh, he will cause suitable instrumentalities to be employed for it. The church will send forth her sons in far greater numbers than at present, and there will be no lack of means for their support, and for carrying forward the good work in all its departments. Our trust is in the "Lord of Sabaoth," and into his ears will we pour our complaints.

## Nestorian Mission.—Persia.

LETTER FROM MR. BREATH, JANUARY 31, 1857.

### *Death of Mr. Stoddard.*

THE intelligence of Mr. Stoddard's death was received in season to be briefly announced among the items of recent intelligence, in the Herald for May. He had been connected with the Nestorian mission for about fourteen years, and during all that time his talents, his varied acquirements, his energy and activity, in the midst of weakness, his humility, his devoted piety, his kindly sympathy and warm affection, his winning gentleness, meekness, simplicity and godly sincerity, made him "decidedly a man of mark," and secured from all who knew him high respect, and from very many ardent attachment. He was known and beloved not in Persia only, but extensively in the United States. He appeared in many public meetings and before many churches, during his visit to this country a few years since, and numbers of those who saw and heard him will never forget the impression which he made. This letter from Mr. Breath, furnishes some of those particulars respecting his sickness and death, which many who knew him will be desirous to see.

The sad duty devolves on me of communicating the melancholy intelligence of the death of our missionary brother and associate, Rev. DAVID T. STODDARD.

Two weeks after his return from Tabreez, (where he went in company with Dr. Wright, to endeavor to avert, through the aid of the Russian consul, the blow aimed at this mission by the Persian government,) he was attacked with disease. For several days he would not relinquish his preaching labors, or his duties in the seminary, not being will-

ing to believe that his sickness was at all serious; but he was at last constrained to yield and take to his bed. The disease progressed, and soon developed itself as that scourge of missionaries in Western Asia—the typhus fever. The attack commenced on Monday the 22d of December, and on the 22d of January, at half-past eleven at night, our brother entered into the full enjoyment of that perfect "peace" of which he had been vouchsafed a foretaste during the whole of his trying sickness. It was the eleventh anniversary of the commencement of our first precious revival, and at the very hour when, eleven years before, he was laboring and praying in his study with his first awakened pupils, the fruit of that revival.

After eighteen days' progress, the disease had appeared to yield to the remedies applied. For some days he seemed to improve; and we rejoiced, with thanksgiving and praise, in the hope that one so dear to us and to this people, and one who, in our view, was so essential to the work of the Lord here, was to be restored to health. But it was ordered otherwise, perhaps to impress us more deeply with the truth, that in God alone is our help.

It is a cause of heartfelt gratitude, that his reason was spared to him until nearly the close of life, and that his sufferings, after the first few days, were not severe. His expressions, during his occasional mental wanderings on the last days of his life, were of a character which made it manifest that both body and mind were at rest. For about thirty hours before he died respiration was audible, and at times it appeared as if he supposed himself speaking. Some of his last thoughts were evidently connected with the seminary, and perhaps the last word that he distinctly enunciated was "Benjamin,"—the name of the teacher in the preparatory department. He seemed to be giving him directions; and as, shortly afterwards, his lips moved as if he were speaking, and he gesticulated with his finger, it was a pleasant thought that he imagined himself preaching once more to the assembled schools. A few hours before his death, he tenderly embraced his wife and children, in view of his speedy separation from them. It was a most touching scene.

It was highly characteristic of the departed, that in the first days of his sickness, and in the prospect of its probble fatal termination, he paid his little outstanding debts; and when he ascertained that the last account had been arranged, he said, with evident satisfaction, that now he owed no man.

On the second day following his death, he was borne to the grave by a number of those young men in whose conversion he had been instrumental during the first years of his missionary life. His last resting place is by the side of the "Persian Flower," in the children's burying-ground at Seir; and he is, as yet, the only adult in that assemblage of early gathered blossoms.

I need not say that we are sad, very sad, in view of this bereavement. We lament him, not only as a dearly beloved Christian brother and missionary associate, but as one whose place cannot be filled. You may send to the Nestorians, pious, devoted, zealous, humble and learned missionaries; but it is scarcely possible that you can find the *complete* man that Mr. Stoddard was. While his talents and acquirements were wonderfully varied, so ardent was he in the pursuit of the object which, for the time, occupied his attention, that a stranger would have pronounced that to be his hobby. But no man was ever more free from the weakness of having hobbies than he. He had a remarkable faculty for adapting himself to his company; and hard indeed was that heart, which did not yield to the kindly and loving influence with which he surrounded it.

### *Resolutions of the Mission.*

In view of this event the mission have adopted the following resolutions:

"*Resolved*, That we record our profound sense of the unspeakable loss which our mission and the general cause have sustained, in the removal by death, of our beloved and most estimable associate, the Rev. David T. Stoddard.

"*Resolved*, That while our hearts are borne down with inexpressible grief under this sore bereavement, we would, at the same time, thankfully recognize and acknowledge in this connection, the Divine goodness, in having given us a missionary fellow-laborer of such eminent worth, so able, and so remarkably qualified for his missionary field, so long; and in having crowned his arduous labors with such signal blessing and success.

"*Resolved*, That we hereby tender to our departed brother's stricken widow and orphans, and to his relatives in America and Scotland, our tenderest and most heartfelt sympathy, in this our common and very afflictive bereavement."

### *Death of a Pious Nestorian.*

At the close of his letter, Mr. Breath mentions the sudden, accidental death of the pious mason of Chubash, a very devoted and active Christian. "One of the last acts of his life was in the service of his Master. He had gathered together a few persons in a graveyard, near which he was laboring, for religious conversation and prayer. On concluding, he returned to his work,—getting out gravestones from an over-hanging bank,—when the earth and stones fell upon him and he was crushed to death. He was much beloved, and was very useful in his village."

### *Favorable change in the Policy of Government.*

On the 2d of February Mr. Breath added a postscript, sending the translation of a very friendly letter just received from Mr. Khanikoff, the Russian consul at Tabreez, who had enclosed with this note a letter from the Kâim Makâm to Asker Khan, of which he says, it "will suffice, I hope, to give you a little tranquillity." Mr. Breath remarks: "The paper referred to, is much more favorable to us, than, after all that has taken place, we had any reason to expect. Asker Khan is told that we are Americans, and must by no means be confounded with the English,—that we are the guests of the country, and that consequently he must treat us with high consideration and respect. The tone and spirit of the document is so different from any thing of the kind that has lately proceeded from the government, that we strongly hope it will ere long appear that their opposition to us has ceased." He subsequently states, as was mentioned in the recent intelligence of last month, "The order from the Kâim Makâm has already produced pleasing effects. Asker Khan has shown it to the authorities here, and they have offered us any number of soldiers we may require, as guards at our gate, or to accompany us wherever we may desire to go about the country. Asker Khan also volunteers the offer to give an order for the establishment of schools wherever we may desire to have them." This order is supposed to have been procured through the friendly influence of the Russian Ambassador to Persia, Mr. Anitchkoff.

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## Assyria Mission.—Turkey.

### REPORT OF DIARBEKIR STATION.

MANY of the events referred to in this station report for the year 1856 have been already mentioned in the publications of the Board, and may be omitted in the abstract here presented. Among the various instrumentalities employed in the prosecution of the missionary work, the report speaks first of

### *Public Religious Services.*

Preaching services have been sustained as usual, both on the Sabbath and during the week. The congregations in the summer waned much less than in previous years, and since the return of the missionaries to the city, early in the autumn, there has been increasing interest and attendance. The average congregation during the year has exceeded one hundred and fifty. A more earnest desire to hear is prevalent, while very little of the spirit of useless discussion has existed to divert the mind from the reception of the truth; and we cannot be too grateful for some very marked instances of the presence of the Holy Spirit, with his convicting, and we trust converting power. We fully believe, that in the knowledge of spiritual religion and of the proper results of

Christianity, our people have made decided progress; and the church, which numbered sixteen at the commencement of the year, has received to its fellowship just sixteen more, thus doubling its numbers. Seven others have been propounded for admission, to be received at the communion in January, 1857.

The weekly women's meeting has been sustained throughout the year, with the exception of the hottest portion of summer. Early in the autumn, the labors of Mrs. Walker, in connection with this meeting, were lightened by Mrs. Nutting and Mrs. Knapp, who were now able to take their turn in conducting it. The number attending, more than forty, "appears not to be diminished in consequence of unpropitious weather or muddy walking; and the earnest attention and tears of the listeners, give ground for hope that great good will be accomplished."

The Bible class, held at noon on the Sabbath, and which consisted of the entire congregation, has been, within the year, organized more after the manner of a Sabbath school, Mr. Walker continuing the instruction of the men, who compose the great body of the congregation, Dr. Nutting and Mr. Knapp having charge of the boys, and the ladies, of the women and girls. This arrangement has proved to be of great interest, and we think a more flourishing or interesting Sabbath school, cannot often be found. Mrs. Walker's class consists of women, most of whom are unable to read. Mrs. Nutting has a class of young ladies, whom she instructs in Turkish, while Mrs. Knapp has one of girls, in Armenian. The school contains about the same number as regularly attend upon the other public services, and the prospect is that it will be a most efficient auxiliary in the establishment of true religion.

### *Schools—Visiting.*

The day-schools continue to prosper. That for the boys has contained upwards of seventy-five pupils, excepting in the summer; that for the girls has twenty-five different scholars. The last has the same teacher as heretofore; but the two teachers who were employed most of the year in the boys' school, are now at Aintab preparing to become preachers. The person who has taken their place, is a very active, enterprising young man, whom we have reason to hope is a true Christian. The young lad mentioned in last year's report, has continued to go from house to house teaching the women to read, and has twenty-five different scholars.

Near the close of the year, a course of systematic visiting was resumed. Previous notice is sent to the family with which the missionary intends to spend the evening, that there may be time for inviting the neighbors to come in. As many as fifteen or twenty are sometimes present. The aim is to come in contact with as many as possible of those who do not attend public worship; and "as the men do not work in their shops evenings, but spend the time with their families, a favorable opportunity is presented not only for strengthening the weak in faith, but for removing the prejudices of opposers, and informing the ignorant." There is also a social meeting sustained two evenings in a week by the Protestant brethren at a private house. "To these meetings," it is said, "many Armenians and Syrians come who do not attend at our public place of worship. As many as forty are sometimes present; and the time is usually spent in a mutual investigation of the Scriptures, accompanied by singing and prayer, the exercises being conducted by one designated among their own number. We hope much good will result from these voluntary efforts among our people."

### *Labors in other Places.*

At Cutterbul preaching has been sustained nearly every Sabbath through the year. In the summer, Mr. Marsh, from Mosul, preached there in Arabic twice on the Sabbath, while Mrs. Marsh and Mrs. Lobdell met the women. The work in that place "has received a new impulse by the faithful labors of the most influential man of the village, who formerly espoused Protestantism and then turned back. He has seen his folly, and has exhibited his penitence by an unimpeachable character, so far as we can discern, and by an earnest desire to lead others to the truth." The day-school there has increased in importance.

At the out-station, Hainee, the number of Protestants is about the same as last year. Twenty-five families, who left the Armenian church in the spring, and attended the Protestant services for two or three months, afterwards went back; yet it is hoped "that the truth they have heard will hereafter lead them to return." The day-school, of twenty-five scholars, has been continued through the year. "Baron Stepan, the native preacher, has preached the gospel there. We believe that four or five persons in the place give evidence of being Christians."

Early in the year, Deacon Shemmas made a preaching tour to Mardin; and in the summer, another to Sert, a town of eight or ten thousand inhabitants, four days east of Diarbekir. "It is now decided that, accompanied by an efficient church member, he shall make another tour, of several months, to these places, visiting also Medyat and Jezireh."

### *Medical Practice—Conclusion.*

In the early part of the year Dr. Nutting had occasion to prescribe for a very large number of patients, at the dispensary, at their own houses, and among the two hundred men then stationed at Diarbekir connected with the English Land Transportation Company. He is now likely to be in some measure relieved from the necessity of devoting so much time to attendance on the sick, and to have opportunity for more direct missionary labor. The report says:

For the last three months, the attendance at the dispensary has been much less than during the corresponding months of last year, owing partly to the fact that it had been closed during the summer months, and partly to the fact that a French physician has established himself in practice here. This is not now to be regretted, as the doctor, having acquired the language sufficiently to make himself understood, desires more time than he has heretofore had to labor directly for the souls of men. As his assistant, Garabet, has acquired considerable knowledge of the principles and practice of medicine, he hopes also to be able soon to give up the medical practice to him, to some extent, and have opportunity to make tours in the region, and visits to the large towns about Diarbekir, which are much needed.

The report mentions the sale, during the year, of 50 Bibles, 148 Testaments, and 400 other books. "In conclusion," the brethren say, "we cannot but express our gratitude to Him, who has so manifestly blessed the efforts of his unworthy servants, and thus permitted them to see some fruit of their endeavors. And it is our prayer, that we may be kept free from distracting cares and anxieties involving merely the temporal safety and condition of this people, so that we may bring our undivided powers to bear upon the spiritual and everlasting good of the perishing multitude around us. With a humble and steadfast reliance upon the Holy Spirit for success, we hope to be permitted to gather many souls into the garner of the Lord, ere we are called to our rest."

## Northern Armenian Mission.—Turkey.

### *CONSTANTINOPLE.*

LETTER FROM MR DWIGHT, FEBRUARY 27, 1857.

When Mr. Dwight wrote, he was just allowing himself "to get fairly into the work again, after many months of partial repose, on account of ill health," and never had found so much to do. The readers of the Herald are aware that, worn down by too much labor and care, with the advice of his brethren, he had endeavored "to go through the winter months under *low pressure*, with the hope of gaining strength for future labors." Rest, and exercise on horseback, had greatly restored him. He was beginning to feel somewhat vigorous again; but "with so much to be done, and so few to do it," he says, "I find it hard to avoid getting under high pressure again." It will readily be perceived that there must be great danger, if now too heavy a burden of care shall be at once thrown upon him, and he is thus, to use his own expression, put again under 'high pressure.' Nor is he the only one of the missionary band at Constantinople who is in danger of being pressed "out of measure, above strength," by the varied and urgent demands which are made upon them in the present circumstances of their work. Mr. Dwight had just received a letter from one of the Secretaries of the Board at Boston; and with these facts in mind, readers will be better able to appreciate the feelings with which he wrote, and better prepared, it may be hoped, to be suitably influenced as they read, the following touching appeal.

*Pecuniary Help needed.*

You speak of the probable necessity of limiting the grant to our mission for a few years to come. I have long feared you would be compelled to this result; but I foresee, plainly, that one effect will be, that your missionaries in this field will rapidly wear out and die off. The community of Christians in America will then be freed from the responsibility of supporting us longer. The state of the work in this country is such, that, even with our present forces, and the small annual increase of laborers we have had hitherto from America and from this people, we have all been in constant danger of tasking our powers beyond healthy endurance. And I wish you to understand, and the churches in America to understand, that if contributions are now withheld, so as to cripple even our present scanty resources, each one of us will be compelled to take upon himself additional burdens, under which, unless miraculously sustained, we must soon be crushed. And this will be, to supply not the "lack of service," but the lack of a few dollars from our beloved brethren in America! How can we refuse to drain the last drop of blood from our veins, in efforts to supply the bread of life to those who are begging it from our hands, and who, in all human probability, will perish forever for want of it, if we do not hasten to their help? True, a few more dollars would bring us more fellow-laborers and helpers, who would cheerfully divide the burden with us; but, it seems, the dollars are not forthcoming, and consequently not the laborers; and so we who are on the ground must take more work upon ourselves, at all hazards. The work *must be done*, though we perish in the attempt to do it.

*Shrinking from Success.*

Mr. Dwight mentions that a new place of worship has been opened in the quarter of Constantinople proper called Balat, where there is a large Armenian population, of which Mr. Hamlin has the sole charge. "He preaches there twice every Sabbath, and the audiences are steadily increasing. Last Sabbath the congregation numbered over fifty; and if his strength holds out, on which point I have my fears, I have no doubt that there will be, in the course of a year, one of our largest congregations." He then goes on to say:

The city and suburbs of Constantinople alone present to us a great field, in a state of much forwardness for the harvest, and yet very inadequately supplied with laborers. One of our native brethren, in speaking of this field recently, remarked, with as much truth as poetry, that "Constantinople was like a broad piece of ground full of springs, and wherever any one dug down to a little depth, he was sure to find water." We have only to open our mouths to preach in any quarter of this city where Armenians are found, and men are ready to come and hear. There are Samatia, and Eyoob, and several other quarters, in each of which there is a people ready prepared for us; but we are not prepared for them. They invite us to come and teach them the gospel, that alone giveth life; but we dare not go. The certainty of succeeding deters us; for we find that we must learn to fear prosperity, more than almost any thing else.

*Prospects at the Capital—Demands upon the Press.*

The following paragraphs, taken from different portions of the letter, will serve to show more fully how great are the encouragements at and around Constantinople, to press forward in the work which Christ has committed to his church.

To show you the state of things in the Armenian community here, I will state, that recently one of our Protestant brethren had some business matter that called him to the Patriarchate, several times; and on one occasion, one of the persons present, before all the rest, said to him, "Why do not you Protestants challenge us to a public discussion of the points of difference between us? If we are right, then you ought all to re-

turn to our church; and if you are right, then we ought all to become Protestants." The individual to whom this proposition was made, appeared before our church committee the other day and stated the case, adding that the Armenian who suggested this plan, acknowledged that the Protestants were likely to have the advantage, for, said he, "You have in your hands only the sword of the Spirit, while we have nothing but a fragile reed to fight with."

During the past year, thirty-seven new members have been received on profession of their faith, into the three evangelical churches in this city, making the whole number of members at present one hundred and eighty-three. Two have been excommunicated during the year, one of them for going back to the Armenian church.

Our seminary, and female boarding-school, have probably never been in a better state. The former has more pupils than ever before, who may be considered fair candidates for the ministry; and the latter has several times, during the year, enjoyed the special presence of the Holy Spirit.

The printing done for us at different presses here during 1856, was nearly double that of the previous year, amounting, in round numbers, to very little short of thirteen millions of pages! This work has been done at three different printing establishments, and we have now added a fourth; and yet we are not able to keep up with the demand for our books. Many works published by us are out of print, and we know not when new editions can be got. We are limited in two ways—by want of men to superintend the work, and want of money to pay for it.

In the absence of Mr. Riggs, Mr. Bliss gives most of his time to the press, though continuing his preaching labors. In the former department I aid him as much as I can; but I am able to do but little more, with all the rest that comes upon me, and my often infirmities, than to edit our Armenian newspaper, which comes out twice a week, and is an exceedingly important instrument in our hands. Besides a variety of articles on the great doctrines and duties of Christianity, an article for mothers and another for children in each paper, and one whole page devoted to missionary and religious news from all parts of the world, the paper often contains editorials adapted to passing events here, in which persecutors, all over the country, get their share of attention. Publicity is an excellent prophylactic in such cases.

### *Nicomedia and Adabazar.*

These places are now under the care of Mr. Parsons, at Baghchejuk; but Mr. Dwight refers to them, stating some interesting facts. At Nicomedia, the difficulties which had existed in the church having been happily settled, "Baron Serope, of Broosa, has been preaching for four months, to very great acceptance, and the place of worship has already become too strait for them."

In Adabazar, also, there is a marked awakening, although they are without a pastor. A hostile Armenian went down there from Constantinople, some two months ago, with the avowed purpose of rooting out Protestantism from the place. Some called him a vartabed, and some a magician. He began by challenging the Protestants to a discussion, and again and again, before numbers of Armenians, he was completely foiled in argument, and eventually entirely silenced. Immediately upon this, the Armenians of the place began to attend the Sabbath services, which are conducted by the teacher of the school, who is also a licensed preacher. At our last accounts, the place was crowded with attentive hearers every Sabbath, and we hope that much precious fruit will be gathered. We are just sending there another individual to assist in the preaching.

### *Severe Persecutions at Rodosto.*

Another portion of this letter is of a different and painful character, though perhaps hardly less indicative of the fact that the

truth is making progress. Its progress, naturally, excites the rage of many who hate the light; and the repetition, from time to time, of such scenes of violence, is to be, as it has been, expected, and will all be overruled for good.

In Rodosto, one of our out-stations, situated on the Sea of Marmora, we are just now having some of the trying scenes of 1846 renewed. The exciting cause, there can be no doubt, was what it often has been elsewhere—the progress of Christ's work. The chief instrument in the persecution is a fanatical vartabed, who seems to have little regard for the laws either of God or man. A mob of Turkish women was raised, no doubt by his instigation, who made a violent assault with clubs and axes upon the door of the Protestant place of worship. A bar of steel had been suspended on the house, by the Protestants, as a substitute for a bell, upon which they struck with a hammer, to notify their people of the hours of service. This was only in accordance with the universal custom prevailing among the Greeks and Armenians, none of whom, by Turkish law, are allowed the privilege of bells. The Protestants in Rodosto had not hitherto availed themselves of the privilege, and their having now done so was the pretended ground of this rude assault. The authorities of the place dispersed the mob, before much harm was actually done; but, being wholly under the influence of the Armenians, they decided that the piece of steel must not again be used, except by a special firman from the Sultan! In vain did the Protestants exhibit the firman they held in their hands, in which it was written that all the rights and privileges enjoyed by the other Christian sects were to be fully theirs; and in vain did they point to the fact that all the Armenian and Greek churches in Rodosto had a similar instrument for calling together the people. The governor was inexorable. Subsequent developments leave no room to doubt that he had "*eaten* a bribe," as they say here in the East.

*Marriage Rights interfered with.*

About the same time, a member of the Protestant community was married to an Armenian girl. The espousals had taken place a full month beforehand, by the wish and consent of her mother, who was a widow; and the marriage ceremony was publicly performed, in the Protestant chapel, by the pastor, the mother being present. The parties lived together, as man and wife, four days, when the mother, being threatened with the awful anathema of the vartabed, enticed her daughter back to her house, where, very soon, by orders of this same ecclesiastical monster, she was married by an Armenian priest to another man! The vartabed declared that a Protestant marriage is not valid, and that he was ready to take all the blame and suffer all the punishment of such a step. He also began immediately to fulminate his anathemas against the Protestants in general, and against some individuals in particular, giving their names from his pulpit. In imitation of the Patriarch Matteos, in 1846, he ordered the bakers not to furnish Protestants with bread, and the coffee-shop keepers not to receive them into their shops. Indeed, he compelled these men to sign a paper, obligating themselves to pay a fine of five hundred piasters if they should admit a Protestant to their shops! He publicly exhorted all his people to have no business dealings with the accursed race; and in one instance, at least, tried to entice away a man's wife, even though they had been married for years, and had two or three children!

*Violence against Individuals.*

Sabbath after Sabbath the vartabed continued his violent and abusive harangues, and the passions of his fanatical hearers were effectually aroused. The Protestants could not walk the streets in safety. Mobs were constantly raised, and the most violent assaults made upon the persons of our brethren. In one

instance, the Protestant bookseller was quietly returning home, towards evening, when between two and three hundred "lewd fellows of the baser sort" came suddenly upon him, from a place where they had been waiting, and, seizing him by the legs and arms, they ran with him violently through the streets, now and then dropping him suddenly upon the ground, and then picking him up again and running on like so many demons. By this treatment, he came very near being killed. Another Protestant was seized by a similar rabble, and carried out to a perpendicular bank, and cast into the sea! Almost miraculously he escaped death. Others were stoned, and in other ways very badly treated. Appeals were continually made to the governor, and to the police courts, but in no instance were the offenders punished. The authorities of the place were evidently leagued with the Armenians. The case has now been carried up to the Porte, and the British Ambassador has been informed of the proceedings; and it is to be hoped that something effectual may be done for the relief of the sufferers. Hitherto they have remained firm and unwavering, and their faith has shone brighter and brighter as the fires of persecution have raged around them.

*Circulation of Turkish Scriptures—An unexpected Opening.*

It was stated by Mr. Barker, the agent of the British and Foreign Bible Society, in our Bible committee meeting yesterday, that during the last two years, more than thirty-five hundred copies of the Turkish Scriptures and parts of the Scriptures, in the Arabic character, have been sold to Turks from the depot in Constantinople; while, during the thirty years previous, he doubted whether he had sold thirty copies! This, surely, is a very significant fact. And there are many other significant facts before us here, upon which I cannot now dilate, showing that God's time of visitation to this land has come; and if Christians in America are not ready to enter upon this great and promising field, with open hands and large hearts, the privilege and blessing of such a service will be given to their brethren in other lands. God's chosen instruments, I have no doubt, are ready somewhere, and, from present appearances, they will soon be put in most active requisition.

We have just been urged, from a very unexpected quarter, to send missionaries among the Abbassians, on the Georgian slope of the Caucasus; a tribe of four hundred thousand souls, heathens, literally, in religion, and yet having many interesting traits of character. The Russians have nothing to do with the internal affairs of their country, they being governed by their own prince, who, we are assured, wishes American missionaries to come and settle in his country. How strange!

I trust the Lord will soon give you enlargement, in regard to funds. The silver and the gold are his, and he wants us to ask him for it, and to ask in faith.

LETTER FROM MR. CLARK, MARCH 14, 1857.

*Bebek Seminary — Painful Embarrassments.*

The statements of this letter from Mr. Clark will tend to deepen the impressions produced by the foregoing, from Mr. Dwight. It is hardly less cheering in its presentation of the opportunity for abundant usefulness which is before the missionaries, if means can be furnished them, and hardly less touching in its exhibition of their embarrassments, arising only from the want of means. He writes in behalf of the "committee ad interim," to state some facts respecting the seminary, with which he is connected. What Christian can read the statements and not be led at least to join in the prayer with which the letter closes? But who will show faith, and the true spirit of prayer, by works?

Since opening the school, at the time of my coming to Constantinople, we have unexpectedly been overwhelmed with

applicants for admission. Young men of promise, of good moral character, and, in very many instances, young men of ardent piety, have earnestly besought us to admit them to the privileges of our school, as a means for qualifying themselves for usefulness among their own people, or wherever God in his providence might call them to labor in his service. These young men have not come to us, we think, with any desire for worldly gain or honor, or with the purpose of making their attainments subservient to a selfish or ambitious end. They wish to do good as they may be able, by their own earnest and faithful exertions, attended with the blessing of God.

We could not say to them, 'We will not receive you.' Some fifty who applied we did reject, often with depressed and sorrowful feelings, sympathizing as we did with them in their deep disappointment. And in some instances, we were thus compelled, for the want of means, to turn over to the Jesuits young men whose hearts were with us, and whose only desire was to elevate and benefit themselves, and thus become a blessing to their people. It was no easy task thus to turn them over to the enemy, but we were forced to do it. There were fifty others, however, whom we *could not* turn away. We have been praying so long that God would raise up more laborers, even a host, to go forth against the powers of darkness, that now, when God has sent them to us, we feel it our solemn duty to receive them. We must take them, and train them for the great work of saving this people. And though our hands have been tied as to numbers, yet God's providence has seemed imperative in requiring us to lengthen our cords, and provide more ample room for those pressing forward with an earnest desire to labor for the spiritual good of this people.

The great idea that this land must be enlightened, that it must be evangelized, that the kingdom of Christ must here be established, seems to have taken possession of many minds; and not only that this work must be accomplished, but also that they themselves, under God, are in a measure responsible for its accomplishment; that God is calling upon *them* to act the part of a missionary power and instrumentality, in behalf of these multitudes who are perishing.

This enlightened conviction, coming home more and more upon the minds of our native brethren, we believe is the work of the Spirit of God. We rejoice in it. It is cheering that God is thus preparing an agency for his work, creating a power, bringing forward the material, and thus indicating that this land shall become his possession.

Placed in these circumstances, we cannot say, "Stand still and see the salvation of the Lord," for God, in his providence, plainly speaks unto us that we "go forward." But there are difficulties around us as formidable, perhaps, as the mountains about the children of Israel when encamped by the Red Sea.

The gold and the silver are not ours, and therefore these young men cannot be received and trained for active warfare in this great work. We have not the means. Already we are greatly embarrassed, and our embarrassment is becoming more and more serious every day. The prices of all the principal articles of consumption have more than doubled since the present rate of support for a student in our seminary was established, so that now, for a specified number, our expenses are twice the amount of our appropriations!

In this sad dilemma, what are we to do? There are mountains on both sides of us. On the one side, the prices of all necessary articles of food have astonishingly risen. On the other, a greater number of promising young men than ever before are pressing upon us to be educated for the work of God. Which way shall we turn? Hemmed in on all sides, and exceedingly straitened, we cry out for help. We cry to our Christian

friends in America. *They can help.* God has given them the ability, and will they not use it?

It will be very painful to us if you send back an answer, saying, "You must retrench. You must close the door of your seminary to young men whose hearts ache to do good. We cannot give them bread. The loaves you purchase are too many and too expensive; we cannot afford it. Tell your young men, that the riches of the Christian church will no longer support them, that laborers for God's work can no longer be raised up, while it costs so much to feed them." Is this the answer we must give?

There seem to be but two ways before us. We must have help, or we must close the doors of our seminary when the appropriation for the present year is exhausted. And this will probably be at the end of the first six months, or a little later.

This painful emergency having been considered and deeply deplored by all the brethren comprising the "committee ad interim," they have delegated me to lay these facts before you; and we hope and pray that you may be so guided as to send us a cheering promise of more aid to help us in this time of need.

## *BAGHCHEJUK.*

LETTER FROM MR. J. W. PARSONS, MARCH 10, 1857.

### *Threatened Violence at Koort-beleng.*

In company with the native preacher at Baghchejuk, Mr. Parsons had recently made a preaching excursion eastward. After visiting Ovajuk — from which place, he says, "the young brother accompanying me was driven with stones and a great uproar of the people, less than a year ago," and where now they "were received kindly, and had a good opportunity to preach the gospel in the coffee-shops" — and Sabanja, they proceeded to Koort-beleng. Of this place, and the result of their visit, Mr. Parsons writes:

Koort-beleng is west of the river about six miles, and about two thousand feet above it, amid the mountain peaks, itself upon one of them. The signification of the name is Wolf's Hill. We were welcomed by a little company of brethren. Among them were two or three persons who appeared to be true children of God, and who have suffered much already for the sake of Christ. We were engaged with them in the most delightful exercises of reading the Scriptures, singing and prayer, until a late hour in the night. The next morning we visited the school, and then a public coffee-shop, which was soon crowded. After giving and receiving, in a friendly manner, the usual salutations, an opportunity occurred, which Baron Hohannes improved by stating clearly the doctrines of faith in Christ, of his perfected and perfect atonement, and of the divine word as the rule of faith and practice. Nothing was said of the errors of the church, and nothing to offend the prejudices of the people. Yet some hard things were said, and unfriendly glances were cast upon us. We next went to the coffee-shop of a friend, who has done much toward disseminating the truth. He is said to improve the opportunity which he has, as a barber, of getting near the ears of his customers, by whispering to such as are ready to receive them, the precious truths of salvation. He is one of those who give some evidence of a change of heart. About the middle of the afternoon, we were arrested by the beadles of the head man of the town, and taken before him and the rulers, to answer for our appearance and work in Koort-beleng. Beside these dignitaries, and with them, were assembled, apparently, the most respectable people of the place. The street was crowded with boys and the rabble. We noticed a pile of clubs, which were evidently for the occasion. The head man, after angrily charging us with the intention of disturbing the peace of the town, said that we must leave the place immediately. In vain we spoke of the newly granted firmans, &c. Finally I told him

that we would leave the next morning, and would promise not to return before he and his associates should become acquainted with the Sultan's wishes in respect to religious freedom in general, and our right of visiting and preaching publicly in Koort-beleng in particular. He appealed to those present. They roared out, "Away with them *now!* They shall not stay here another hour!" He then cried out, "Boys, are you ready?" "Yes, we are ready! We are ready to beat them and to kill them!" Then he turned to us and said, "You see I can do nothing to protect you here. They will kill me, if I shelter you." "Yes," they said; "we have murdered twelve persons, and we are ready to make the number fourteen." I said it was late, and we could not go till morning. They replied, "We will tear the house where you stay down upon your heads."

We saw that we were in a wolf's den, indeed, and that the most prudent way would be to leave at once, and did so. But we went, that night, to the residence of the moodir (governor) of the district, and the next day laid the matter before him. Without delay, he sent for the head priest, the head man, and eight of the 'rulers' of the place. The next day the mejlis (court) was called, and the subject was examined in the light of the Sultan's "decrees." The judge and governor said to the Koort-beleng rulers, that the next step would be the formation of a Protestant community there, and that any further resistance would be punished as treason. To us they said, "We have not the force necessary to protect you for the present, in Koort-beleng. We beg of you to return, without again visiting the place until we get a special firman from Nicomedia. We know the wild and murderous nature of its inhabitants, and can do nothing except we are backed up from Nicomedia."

We did as desired. The necessary papers have been procured from the pasha of Nicomedia, and two of our best brethren are on their way there. Meanwhile, the head man has been called to Nicomedia, and has received a valuable lesson preparatory for their reception.

## *SIVAS.*

LETTER FROM DR. JEWETT, FEBRUARY 20, 1857.

### *The Book Shop.*

IN still another case, the record must be made in this number of the Herald, of a resort to violence in opposing the progress of the truth in Turkey. That the case at Sivas may be understood, Dr. Jewett first presents the facts connected with the sale of books, and the proclamation of the truth at the book shop, which became the scene of outrage. A small shop hired at a cheap rent, upon one of the most public thoroughfares of the city, was opened on the eighth of December last, under the care of Hohannes, Deacon of the Sivas church, for the sale of evangelical books and medicines. Since it was opened, daily opportunities for religious conversation have occurred in the shop. "Not a few books, chiefly Bibles and Testaments, have been sold; and a large number of religious tracts have been gratuitously distributed. Many of the persons who have thus received tracts, were boys of the Armenian schools, who manifested great eagerness to become possessed of them."

The facts soon came to the knowledge of their teachers, who severely reprimanded the boys, beat some of them, and took their books away and destroyed them; the boys being straitly commanded not to receive any more of the "wicked books." Still they continued to come and plead for books, but in less numbers and not so openly as before.

On one occasion, two priests sat for some time in this book shop, engaged, with Hohannes, in friendly religious discussion. "Their presence was noticed by many of the Armenians, much to their surprise; and they concluded, 'Well, if our *priests* can thus sit and converse in the Protestant shop, it cannot, after all, be a very bad place, and we may go there too.' And the people did resort there, more or less, daily, and much religious discussion has been held in that room."

It has been Dr. Jewett's custom to visit the shop regularly upon two days of the week, to prescribe for patients who resort there, and to converse upon religious topics, as opportunity may offer. He writes: "The fact that medicines, as well as books, are found at the shop, and a man competent to prescribe,

affords a pretext to all classes for visiting the place, and thus opportunities for conversation occur, which probably would not exist were books alone offered for sale. Many persons, Turks as well as Armenians, have been prescribed for; and thus our circle of acquaintance, if not of real friends, has been greatly increased.

"Thus our shop was busy in its good work, until the fear and the wrath of the enemy of all truth seem to have been aroused, and an effort to shut it up, or frighten people away from it, was made."

### *Many Visitors—They are driven out by Violence.*

Monday and Tuesday, January 19 and 20, were two feast or holy days of the Armenians. Their shops were all closed, as on the Sabbath, and the people were roving about at their leisure, visiting one another, and engaged in feasting, drinking, and general mirth. But our shop was, of course, open as on other week days, and many of the Armenians of the more enlightened class resorted there. On Monday I was present at the shop, and during most of the day, the room was crowded full, and many stood listening at the open door and window. Three or four of our most intelligent church members were there, and had much discussion with those who thronged the place. The large majority of those present were Armenians, but there were not a few Turks, also, more or less of the time, who gave respectful attention to all that was said. No opposition was manifested upon the part of any one, and the shop was closed at night with the feeling that these "feast days" were profitable to us, however unprofitable they might be to the Armenians. On Tuesday, (a feast day also,) the number of hearers and spectators gathered at the shop was considerably larger even than on the previous day. The room itself was crowded, and a large number stood listening at the open door and large window.

Until about noon, all went on quietly, as upon the day previous. Deacon Hohannes and our native preacher stood behind the counter, and boldly preached the truths of the gospel, some of the time in the Armenian and some of the time in the Turkish tongue, in a voice so loud that all who wished could hear. A few Turks were present, and all were attentive and respectful listeners.

Upon a sudden, a Turkish soldier, belonging to a family of Janizary descent, with a sword slung by his side, made his appearance at the door and began a violent harangue against the proceedings of the place. Cursing and swearing, he exclaimed to our native assistants, "What are you preaching here for! This isn't a church. Shut up your mouths and come out of this place! And you Mussulmans! what are *you* here for! If you wish to hear preaching, go to the Mosque. Get out of here!" Suiting the action to the word, he violently laid hold of one of our native brethren, one, however, who had not taken much part in the preaching, dragged him out of the room into the street, and there gave him a pretty severe beating in presence of the assembled crowd. All present rushed outside to see what was being done, and Hohannes prudently took the opportunity to close the shop.

### *Connivance of Authorities — The Armenian Bishop.*

Immediate complaint was made to the proper authorities, but no redress could be obtained here. On the contrary, insult was added to injury, upon the false accusation that the person beaten had railed at the Prophet, and spoken contemptuously of Islamism. The pasha himself was absent from town, or the result of our complaint to the authorities might, perhaps, have been different. The Turk who beat our native brother, is connected with a large circle of Janizary relatives, who are notorious for their violence, and are both feared and hated by all classes. We have reported all the particulars of this outrage to the American Ambassador at Stamboul;

and laid the matter before the Evangelical Alliance. Whether justice will eventually be secured, remains to be seen.

The Armenian bishop, if not secretly the prime mover, is evidently a hearty sympathizer in the outrage committed. On the 25th of January, he publicly ordered the Armenians not to converse with the Protestants upon religious matters, giving as a reason, "Your minds are weak, and you will be deceived by their sophistry and false reasoning." He also commanded the Armenians to receive no more of our books, but if any books not bearing the imprimatur of the Patriarch, should chance to come into their hands, to cast them into the fire and burn them.

The Turk who committed the outrage, together with a number of his friends, met in secret conclave at a room in the Armenian church on the 22d ultimo, and proposed to the bishop and Armenian primates to sign a paper to the effect that the Protestants are a seditious sect, disturbers of the public quiet; and praying the Porte to issue an order for their suppression or banishment.

But the wily bishop knows better than to come out so openly as this, in opposition to rights and privileges granted to the Protestant nation several years ago by a royal firman, and he prudently refused to sign the document. But he has, within the last month, been issuing frequent orders to the Armenians to keep aloof from the Protestant deceivers, and not even to make their salaams to them. Thus far, however, he has prudently refrained from anathematizing any one, and no tangible act of persecution has yet taken place. Should such occur, we have not the least doubt that it would tend only to promote the more rapid progress of the cause of truth. Indeed we look upon all that has recently occurred as an indication of the bishop's belief that the old church is in danger, and that if something more is not done to prevent it, the old fabric, now so rotten, will ere long fall into complete ruin. What to do,—what can be done, to avert this, is evidently a hard problem for the bishop to solve. Anathemas, imprisonment, open persecution, have been tried and have signally failed of producing the effect designed. A few months ago it was stated in the Stamboul Armenian paper, that the time for anathemas has gone by. It has been seen that they do not work well.

### *Encouragements—The Hatti-Sherif.*

These events, and the bishop's threats, have not served to turn the people away from the book-shop, which is still opened daily, or from the mission chapel on the Sabbath. Indeed Dr. Jewett says: "The attendance upon religious worship within the last month has been of a very encouraging character; and our faith and hope in God have risen in proportion to the vigor of the efforts put forth by the Armenian hierarchy for the suppression of the cause of truth." Turks, both men and women, have occasionally attended the Sabbath services, and have repeatedly visited the missionaries at their houses to converse with them upon religious topics. The facts respecting the Kuzzel-bash Koords, mentioned in a letter from Mr. Parsons published in the Herald for May, are also alluded to by Dr. Jewett. "From many quarters in this vicinity," he says, "we hear the same report, to wit: 'Assure us of religious freedom, and we are ready at once to receive and profess the gospel.'" He then adds, respecting a document which has occasioned much discussion:

> Say what we may about the non-execution of the provisions of the late Hatti-Sherif, it seems to me perfectly evident that its promulgation has already had a marked effect for good. True, in a certain sense it may be said that it is as yet a dead letter. But in another and most important respect, it has shown itself to be a quickening spirit. It has been operating, silently, but surely, and with power. Never within the same space of time, has there been nearly as much religious discussion with the Mussulmans as since the issue of the late firman; and never before, I think, has there been such a spirit of religious

inquiry, and such readiness to discuss the merits of the Christian religion, manifested among Mussulmans, as has been evident during the past year.

To what else, humanly speaking, can this marked change for good be ascribed, but to the late hatti-sherif? It has awakened hope of a good day not far distant. And upon the strength of this hope, a spirit of inquiry has already manifested itself among the Mussulmans, real and nominal, such as has never before been witnessed. Let this hope but once ripen into fruition, and who can foretell the glorious result, and what multitudes would speedily cast off their professed allegiance to the false prophet, and become the valiant soldiers of Prince Immanuel! Next to an outpouring of the Spirit from on high, this land most needs religious freedom, not in name, but in reality. May the Lord hasten the day of its coming!

## Recent Intelligence.

ARMENIANS.—Mr. Ladd wrote from Thyatira, March 12th. He had been residing there, in one of the Protestant Armenian families, about six months. He says: "We cannot yet speak of any great results in this place; still there is encouragement, and I trust that my labors here have not been in vain. One Armenian has been added to the church; and his wife, I think, will be received at the next communion season. Another young man will probably soon be admitted, also. The little church here, and the doctrines which it promulgates, are operating in this mixed population like leaven. There is now more readiness on the part of Greeks and Armenians to have religious conversations and discussions with the Protestants, than when I was here almost a year ago."

SYRIA.—Mr. Ford, of Beirût, writes, Feb. 24, respecting a visit he had recently made to Hasbeiya, with Mr. Jones, Secretary of the Turkish Missions Aid Society. He had never visited the region before, and his impressions were very favorable. Of the native laborers he speaks highly; and of the church members he writes, "when compared with the rock from which they were hewn, and the hole of the pit from which they were digged, they show, in a marked degree, the genuineness of the work of grace in their hearts, and the glorious power of Him who has renewed them." Respecting the general prospects of that field, he says:

The signs of the times in the community around these brethren are most encouraging. I can only refer now to a remarkable stirring up of the Maronites, to defend themselves against the inroads made by evangelical truth upon their hitherto solid ranks. The ecclesiastics of that sect have always maintained an attitude of proud contempt, as though conscious of the strength of their hold upon the minds of their people; and they have rarely deigned to come in personal contact with the despised preachers of the gospel. But the serious diminution of their numbers in various parts south of us, and the diffusion of spiritual light among the remaining portion of their flocks, have forced them down from their assumed elevation; and we now find them selecting the most learned and able of their priests, ordaining him bishop, and sending him forth on a crusade through Deir El Komr, Hasbeiya, Nurj Aiûn, and so on to Alma, where the spirit of Asaad Es Shidiak, the modern martyr of Syria, seems to be revived in the hearts of a rude and simple people, preparing them to brave death itself for the gospel's sake. This bishop has sought public discussions with Mr. Bird, at Deir El Komr, and also with Mr. Wortabet, at Hasbeiya. In the latter place there had been two such discussions held just before we arrived. In the first, the bishop was so effectually caught in his own craftiness, and so completely worsted, that he and his friends came to the second session prepared to regain by violence the advantage they had lost in argument; and the result was a stormy debate, terminated abruptly by an assault upon some of the Protestants present. As usual, the victory was claimed by the Papists, but the advantage is likely to remain with the people of God; and it is probable that the discussions will be instrumental, in various ways, in pushing on the work of evangelization. We may also interpret these movements as holding out a prospect of greater openings among the Maronites, and perhaps in the direction of the Kesrawan. Is the Board prepared to furnish us with the men needed to take advantage of such openings?

AHMEDNUGGUR.—Mr. Ballantine, in a letter dated March 3, speaks of a recent tour, by himself and Mr. Fairbank, in the north-eastern portion of their field. They spent the Sabbath, February 22, at Dedgaum. "It was an interesting day. Eight persons were examined for admission to the church, of whom six were received. Four of these were from as many different villages, men of influence among their own people, who give good evidence of a change of character. These were baptized on that occasion. The two others were young persons who had been baptized in infancy, children of the two deacons of the church; the eldest son of Yesooba,

of Pimpulgaum, and a daughter of the native assistant in charge of the church. Another daughter was examined, and the church approved of her being received, but an attack of illness prevented her attendance. These two girls were long members of the girls' school at Ahmednuggur." At Chanday, they "had communion with the church and felt that it was a season to be enjoyed." At Shingvay, they baptized the wife of the native assistant. "The north-eastern field, now placed under the charge of Mr. Fairbank, is a very interesting one. Many there seem desirous to know the truth, and some new places are exhibiting an interest in religion."

CEYLON.—A brief semi-annual report of the Oodoopitty station has been received from Mr. Lord. In all previous reports, for three years, he had been obliged to speak of the ravages of cholera or small pox. But he is now "happy to say that the Lord has been pleased to stay his destroying hand." For the last six months, there have been but few cases of small pox, and none of cholera, in his field. "Our meetings in the villages," he writes, "have been more regularly held and better attended than during any previous half-year." "The catechists and school teachers have labored with interest, and we have some cause for encouragement in a few inquirers after the truth." "The local Bible Society has employed two colporters in this field, one for five and the other for four months past. They have visited between two and three thousand houses."

SHANGHAI.—A letter from Mr. Bridgman, dated Feb. 7, alludes to the recent slaughter among the insurgents at Nanking. "Of the six kings, two have been killed by their enemies in battle, two by order of the first king, leaving now alive only the first and the last. This reduction of heads may be an augmentation of strength; but of this it is not possible to speak with confidence. Almost the whole empire is in disorder; and the fresh outbreak of the 'barbarian rebels' adds a new element to the conflicting parties. God only knows what all these things will yet lead to. Here, at present, we are quite unmolested, and so we hope to remain. Mr. Aitchison has his residence sixty or eighty miles from us, nearly half way between Shanghai and Ningpo. As the country opens, this is the way we purpose to operate, pushing onwards and establishing new posts, till we reach the westernmost parts of the empire; and to do this, *men* must be sent out. For this we hope, and for this we pray.

# DONATIONS,

## RECEIVED IN APRIL.

### MAINE.

| | | |
|---|---|---|
| Cumberland co. Aux. So. F. Blake, Tr. | | |
| Cumberland, Cong. ch. | 45 47 | |
| Falmouth, do. m. c. | 7 50 | |
| Lewiston, 1st cong. ch. 72,90; less exps. 25c.; | 72 65 | |
| N. Gloucester, Cong. ch. | 85 00 | |
| Portland, 2d par. m. c. | 32 66 | |
| Pownal, Cong. ch. | 30 00 | |
| Saccarappa, do. | 37 00 | |
| Yarmouth, Cong. so. 170; Mrs. H. H. W. 2; m. c. 46,25; | 218 25 | |
| Waterford, Cong. so. 59,93; W. W. Green, 15; | 74 93 | —603 46 |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. | | |
| Bath, Rev. J. W. Ellingwood, D. D. to cons. JAMES OLIVER an H. M. | | 100 00 |
| Penobscot co. Aux. So. E. F. Duren, Tr. | | |
| Brewer, 1st cong. ch. and so. 32,50; | | |
| Village cong. ch. 10; | 42 50 | |
| Old Town, Cong. ch. | 9 38 | |
| Orono, do. m. c. | 20 02 | —71 90 |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr. | | |
| Alfred, Cong. ch. and so. | | 30 00 |
| | | 805 36 |
| Bucksport, Cong. so. m. c. 30; Norridgewock, A friend, 15; | | 45 00 |
| | | 850 36 |

### NEW HAMPSHIRE.

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| Grafton co. Aux. So. W. W. Russell, Tr. | | |
| Bethlehem, A. W. 5; N. C. F. 3; | | 8 00 |
| Merrimack co. Aux. So. G. Hutchins, Tr. | | |
| Chichester, Cong. ch. | 11 61 | |
| Concord, South do. to cons. JOHN KIMBALL an H. M. | 100 00 | |
| Epsom, A lady, | 10 00 | —121 61 |
| Rockingham co. Conf. of chs. F. Grant, Tr. | | |
| Exeter, 1st and 2d ch. m. c. 11,35; | | |
| 2d ch. and so. 128,55; | 139 90 | |
| Hampton, Cong. ch. and so. | 50 35 | |
| South New Market, do. | 18 15 | —208 40 |
| Strafford Conf. of chs. E. J. Lane, Tr. | | |
| Durham, Cong. ch. and so. | 100 00 | |
| Ossipee, Centre do. 31; m. c. 13,50; | 44 50 | |
| Tamworth, Cong. ch. gent. 32,50; la. 18,82; | 51 41 | |
| Sanbornton Bridge, Cong. ch. and so. 23; Rev. C. C. 5; | 28 00 | —223 91 |
| Sullivan co. Aux. So. E. L. Goddard, Tr. | | |
| Charlestown, Cong. ch. m. c. | | 12 00 |
| | | 573 92 |
| Laconia, Cong. ch. and so. | | 44 00 |
| | | 617 92 |

### VERMONT.

| | | |
|---|---|---|
| Caledonia co. Aux. So. E. Jewett, Tr. | | |
| St. Johnsbury, F. & Co. to cons. Rev. JAMES HOYT and Mrs. JAMES HOYT H. M. 150; 2d cong. ch. and so. 50,48; | | 200 48 |
| Chittenden co. Aux. So. E. A. Fuller, Tr. | | |
| Burlington, Mrs. R. W. Francis to cons. LEVERETT B. ENGLESBY an H. M. 100; cong. ch. 10; m. c. 29,50; | 139 50 | |
| Essex, Fem. miss. so. | 8 84 | |
| Westford, Cong. ch. 50,50; m. c. 35; | 85 50 | |
| Williston, m. c. | 3 47 | —237 31 |
| Franklin co. Aux. So. C. F. Safford, Tr. | | |
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| W. Charlestown, Cong. ch. and so. | | 20 00 |
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| Chittenden, Mrs. R. | 2 50 | |
| Clarendon, Cong. ch. and so. | 35 53 | |
| E. Poultney, Mrs. S. M. M. | 5 00 | |
| Rutland, m. c. | 19 96 | —62 99 |
| Windham co. Aux. So. F. Tyler, Tr. | | |
| Brattleboro', Cong. ch. m. c. | 27 83 | |
| West Halifax, Cong. ch. | 10 00 | |
| West Westminster, Morals and miss. so. 50; fem. char. so. 27; | 77 00 | |

Windham, Cong. ch. gent. 30; la. 20; 50 00
Putney, L. Grout, 10 00—174 83
Windsor co. Aux. So. C. B. Drake, Tr.
Barnard, A friend, 3 00
Royalton, m. c. 20; la. 21; 41 00
W. Hartford, Cong. ch. and so. 25 50—69 50

815 11

*Legacies.*—Laura M. Aiken, late of Choctaw miss. by G. M. Barnett, Ex'r, 500 00

1,315 11

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Peru, William Wetmore, (of wh. to cons. MILES STOWELL an H. M. 100;) 500 00
Richmond, Cong. ch. and so. m. c. 10 00
Stockbridge, do. wh. and prev. dona. cons. STEPHEN BYINGTON an H. M. 50 00—560 00
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Bradford, Mr. and Mrs. Ordway to cons. WARREN ORDWAY an H. M. 100 00
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Newburyport, Mr. Fisk's so. wh. cons. Mrs. MARY ANN PEARSON and Miss MARY ANN GREEN H. M. 234,77; Nathaniel Smith, 36; 270 77—412 77
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Danvers, 1st relig. so. gent. 110,80; la. to cons. Mrs. FANNY PUTNAM an H. M. 100; 210 80
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Hampden co. Aux. So. C. O. Chapin, Tr.
Chester, 1st cong. so. m. c. 11 00
Chicopee, 3d do. 39 50
Chicopee Falls, Coll. and m. c. 65 28
Feeding Hills, 1st ch. and so. 17 83
Indian Orchard, 5 00
Monson, Cong. so. 56,32; m. c. 38,42; 94 74
Springfield, Mrs. S. Pynchon, 20; 1st ch. coll. and m. c. 167,29; South ch. 338,39; 525 68
West Springfield, Cong. so. 51 79
Wilbraham, N. par. Rev. J. B. 5 00

815 82
Ded. paid for printing, 20 00—795 82
Hampshire co. Aux. So. S. W. Hopkins, Tr.
M. L. 25 00
Chesterfield, Cong. ch. and so. 30 00
Cummington, C. Briggs, 20 00
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Northbridge, Cong. ch. 76 00
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Groton, Union ortho. ch. and so. 96; m. c. 26; 122 00
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Seekonk, Cong. so. 19,75; J. F. 10; W. E. 2; 31 75
W. Attleboro', do. 40,32; m. c. 21,28; 61 60—965 32
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Ashburnham, Cong. ch. 26 25

10,427 57

Andover, Chapel ch. m. c. 85,09; West par. gent. 87,65; la. 50; m. c. 27,13; 249 87
Billerica, Cong. ch. and so. 25 00
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Melrose, do. 146,26; m. c. 78,50; wh. cons. JONATHAN COCHRANE and A. L. WHITE H. M. 224 76
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A friend, 1 00
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11,370 62

*Legacies.*—Northampton, Miss Sarah Adams, by Benjamin Barrett, Ex'r, 25; West Newton, Mrs. Sarah Hagg, by G. Bemis and Rev. Dr. Gilbert, Ex'rs, 300; less int. 6 ms. 9; 291; 316 00

11,686 62

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1,775 10
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3,125 10

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Bethlehem, 2d do. 65 83
Cohoes, R. D. ch. 28 00
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Peekskill, R. D. ch. 10 00
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8,896 29
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Naples, m. c. 2 30
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Silver Creek, Pres. ch. 27 69
Spencertown, Unknown, 20 00
Unionville, F. C. 2 00
Washingtonville, 1st pres. ch. 55 22
Unknown, 20 00—424 02

9,320 31
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10,328 06

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New Brunswick, 1st do. 20,12; 2d do. 43,18; 63 30
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Warren, do. 4 32—201 58
Orange, J. H. 10 00
Morristown, 2d pres. ch. 36 25
Springfield, Rev. O. L. K. 10 00—56 25

257 83
*Legacies.*—Miss Mary Dodd, by Joseph H. and Noah O. Baldwin, Exr's, 250 00

507 83

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Shirleysburg, John Brewster, 75 00—382 69

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Cool Spring, D. J. E. 2 00
Newark, Village ch. 26 39—28 39

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Georgetown, F. A. B. 50

### VIRGINIA.

| | | |
|---|---|---|
| Alexandria, 2d pres. ch. | | 26 00 |

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| By G. L. Weed, Tr. | | |
| Benev. Indiv. by B. W. C. | 19 00 | |
| Chester, Pres. ch. | 6 50 | |
| Cincinnati, 3d do. m. c. 32; G. D. Stedman, 25; | 57 00 | |
| Kingston and Porter, 1st pres. ch. | 30 00 | |
| Lima, 2d pres. ch. m. c. | 20 00 | |
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| By T. P. Handy, Agent. | | |
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| By Rev. S. G. Clark. | | |
| Bloom, | 5 00 | |
| Brecksville, A. Adams, | 10 00 | |
| Brunswick, | 6 25 | |
| Camden, | 3 52 | |
| Claridon, | 3 60 | |
| Dover, | 7 10 | |
| East Cleveland, | 3 18 | |
| Elyria, 83,25; E. D. 10; Mrs. C. S. Ely, 15; T. L. N. 10; H. E. 10; A. B. 10; H. Perry and wife, 20. Rev. J. M. 5; | 163 25 | |
| Farmington, | 11 60 | |
| Fitchville, | 10 25 | |
| Hinckley, | 8 88 | |
| Huntington, | 2 25 | |
| Independence, | 3 00 | |
| Litchfield, | 7 68 | |
| Lyme, | 20 41 | |
| Mecca, | 6 00 | |
| Melmore, | 70 | |
| Newburg, | 20 00 | |
| North Ridgeville, | 3 00 | |
| Oberlin, | 20 66 | |
| Olena, | 20 35 | |
| Peru, | 21 66 | |
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| South Amherst, A. Gaston, | 4 00 | |
| Strongsville, m. c. 25,84; coll. 10; | 35 84 | |
| Tiffin, | 2 85 | |
| Vienna, | 16 45 | |
| Wakeman, | 2 95 | |
| Wellington, | 8 00 | |
| York, | 3 00 | —462 98 |
| | | 869 06 |
| Burton, P. D. M. | 3 00 | |
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| Sandusky, 1st pres. ch. | 45 00 | |
| Strongsville, Rev. Seth Williston, D. D. dec'd, (of wh. avails of Christ's Millen. Reign to cons. Rev. Elias Thompson of Strongsville, and Mrs. Mary Halsted of New York city, H. M. 150;) | 181 50 | —210 90 |
| | | 1,109 96 |

### INDIANA.

| | | |
|---|---|---|
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| Allensville, bal. | 3 50 | |
| Bethany, Mrs. W. | 3 50 | |
| Indianapolis, 2d pres. ch. (of wh. to cons. Mrs. Mary Ann Peck an H. M. 50;) | 133 70 | |
| Spencer, J. I. | 5 00 | —145 70 |
| By Rev. O. P. Hoyt. | | |
| La Porte, | 18 00 | |
| South Bend, | 21 23 | —39 23 |
| | | 184 93 |
| Indianapolis, D. Yandes, | 35 00 | |
| Perryville, A. L. G. | 5 00 | |
| Spencerville, A. F. | 2 00 | |
| Vevay, R. D. | 4 00 | —46 00 |
| | | 230 93 |
| *Legacies.*—Lima, Rev. Stephen Thompson, by Lewis Vance, Ex'r, | | 600 00 |
| | | 830 93 |

### ILLINOIS.

| | | |
|---|---|---|
| By Rev. A. Montgomery. | | |
| Belvidere, Pres. ch. 63,45; m. c. 47,25; | 110 70 | |
| Galena, 1st pres. ch. | 32 55 | |
| Joliet, Cong. ch. 3; W. N. W. 5; | 8 00 | |
| Lockport, Cong. ch. | 12 57 | |
| Rockton, do. | 22 40 | |
| Roscoe, do. | 3 75 | |
| | 189 97 | |
| Ded. disc. | 2 00 | —187 97 |
| Augusta, Pres. ch. | 35 00 | |
| Bunker Hill, Cong. ch. | 50 75 | |
| Chicago, A friend of the New England cong. ch. | 100 00 | |
| Crete, Cong. ch. 12,50; disc. 18c.; | 12 32 | |
| Dixon, H. E. Dana, | 20 00 | |
| Fairview, Rev. Wm. A. | 10 00 | |
| Griggsville, N. T. | 1 00 | |
| Jacksonville, 1st pres. ch. | 400 00 | |
| Metamora, A. W. | 1 00 | |
| Knoxville, 1st pres. ch. | 26 75 | |
| Pecatonica, Cong. ch. 7; disc. 12c.; | 6 88 | |
| Round Prairie, Friends, | 5 00 | |
| Wenona, Pres. ch. | 5 00 | —673 70 |
| | | 861 67 |

### MICHIGAN.

| | | |
|---|---|---|
| By Rev. O. P. Hoyt. | | |
| Birmingham, | 23 32 | |
| Brighton, 9; Rev. C. O. 10; | 19 00 | |
| Corunna, | 7 75 | |
| Eaton Rapids, | 70 | |
| Flint, | 88 94 | |
| Howell, | 11 30 | |
| Jackson, | 65 00 | |
| Mundy, | 5 00 | |
| Oneida, | 3 51 | |
| Owasco, | 7 00 | |
| Parma, | 10 66 | |
| Pontiac, 54,30; m. c. 8,35; | 62 65 | |
| Royal Oak, | 4 00 | |
| Vermontville, | 15 75 | —324 58 |
| Copper Falls Mines, Dr. W. | 4 00 | |
| Detroit, Asso. pres. ch. to cons. James W. Tillman an H. M. | 100 00 | |
| Hanover, E. Page, | 9 00 | |
| Monroe, Pres. ch. wh. and other dona. cons. Oliver Johnson an H. M. | 30 00 | |
| Rochester, Cong. ch. | 12 93 | |
| Troy, Pres. ch. | 10 27 | —166 20 |
| | | 490 78 |

### WISCONSIN.

| | | |
|---|---|---|
| By Rev. A. Montgomery. | | |
| Beloit, Cong. ch. | 125 00 | |
| Dodgeville, do. | 2 16 | |
| Emerald Grove, Cong. ch. 35,90; "Tis-but box," 1,47; | 37 37 | |
| Geneva, Pres. ch. | 37 89 | |
| Johnstown, Cong. ch. 22,50; m. c. 1,18; | 23 68 | |
| Mineral Point, Cong. ch. | 26 03 | |
| Plattsville, do. | 33 25 | |
| Shopiene, do. | 9 95 | |
| | 295 33 | |
| Ded. disc. | 2 50 | —292 83 |
| B. Kilburne, 15; Beaver Dam, pres. ch. 49,25; | | 64 25 |
| | | 357 08 |

### IOWA.

| | | |
|---|---|---|
| Rev. B. T. S. | 1 00 | |
| Davenport, Cong. ch. | 40 00 | |
| Le Claire Centre, do. | 5 00 | |
| Salem, Cong. ch. first coll. | 12 00 | —58 00 |

### ARKANSAS.

| | |
|---|---|
| Washington, Mrs. J. | 2 00 |

### LOUISIANA.

| | |
|---|---|
| New Orleans, J. H. Rumpsfeldt, wh. cons. him an H. M. | 100 00 |

### TENNESSEE.

| | |
|---|---|
| Dover, H. E. Ring, | 15 00 |

### GEORGIA.

| | |
|---|---|
| Savannah, La. African so. | 25 00 |

### FLORIDA.

| | |
|---|---|
| Fort Myers, G. Loomis, U. S. A. | 18 00 |

### OREGON TERRITORY.

| | |
|---|---|
| Oregon City, Cong. ch. m. c. 11; E. H. 1,13; | 12 13 |

### IN FOREIGN LANDS, &c.

| | |
|---|---|
| Constantinople, R. Van Lennep, | 22 00 |
| Choctaw na Mrs. M. J. F. Jones, | 2 50 |
| Montreal, Can. W. R. Hibbard, | 20 00 |
| Seneca miss. Ch. 16; m. c. 6,99; | 22 99 |
| Tuscarora miss. | 9 98 |
| | 77 47 |
| Donations received in April, | 29,884 12 |
| Legacies, | 3,973 75 |
| | $33,857 87 |
| ☞ TOTAL from August 1st to April 30th, | $227,349 77 |

### MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

| | |
|---|---|
| Maine, | $20 07 |
| New Hampshire, | 53 45 |
| Vermont, | 13 50 |
| Massachusetts, | 42 40 |
| Connecticut, | 62 40 |
| Rhode Island, | 1 50 |
| New York, | 269 06 |
| New Jersey, | 36 49 |
| Pennsylvania, | 6 10 |
| Virginia, | 50 |
| Ohio, | 125 45 |
| Indiana, | 6 60 |
| Illinois, | 85 00 |
| Michigan, | 14 50 |
| Wisconsin, | 27 45 |
| Iowa, | 23 60 |
| North Carolina, | 1 60 |
| Tennessee, | 9 00 |
| California, | 12 50 |
| Kansas Territory, | 2 00 |
| In Foreign Lands, &c. | 6 00 |
| | $817 97 |

### DONATIONS FOR THE MISSIONARY PACKET.

RECEIVED IN MARCH AND APRIL.

MAINE.—Holden, s. s. 21c.; Jackson and Brooks, s. s. 4,79; Norridgewock, cong. s. s. 25.—**29 91.**

NEW HAMPSHIRE.—Concord, 2,47; Hancock, s. s. 3,12; Henniker, cong. s. s. 5,70; Pembroke, s. s. 8.—**19 29.**

VERMONT.—Clarendon, s. s. 1,93; Putney, s. s. 83c.; Windsor, 1st cong. ch. s. s. 7.—**9 76.**

MASSACHUSETTS.—Assabet, Cong. s. s. 16,50; Athol, s. s. 90c.; Boston, H. A. M. 10c.; Buckland, cong. s. s. 8,16; Campello, s. s. 2; Chicopee Falls, I. C. 10c.; F. T. 10c.; East Charlemont, s. s. 5,50; Easthampton, 1st ch. s. s. 2,10; East Attleboro', cong. s. s. 2,72; East Weymouth, cong. s. s. 6: Fall River, T. F. and G. W. C. 20c.; Granby, s. s. 13; Hawley, cong. s. s. 2,20; Hingham, evan. cong. s. s. 5,70; Ipswich, Linebrook par. s. s. 4; Lawrence, Lawrence st. ch. so. and s. s. 35,01; Medford, J. Clough, 5; Montague, 1st cong. s. s. 5,12; av. of gold ring, 25c.; North Hadley, s. s. 87c.; Natick, cong. s. s. 8,52; Northampton, H. D. Temple, 30c.; Southampton, s. s. 65c.; South Hadley s. s. 10,70; Shirley Village, s. s. 1,10; Stoneham, cong. s. s. 10,42; South Danvers, s s. 50c.; South Deerfield, 1st cong. s. s. 8; Warwick, Trin. s. s. 3; Walpole, cong. s. s. 2; Williamsburgh, s. s. 10,26; Worthington, s. s. 7,50; Westhampton, s. s. 16; West Attleboro', ten boys, 1: West Amesbury, cong. s. s. 13; West Boxford, two chil. 20c.—**208 68.**

CONNECTICUT.—Bethany, cong. s. s. 9; Cromwell, s. s. 1,42; Danbury, Miss B.'s sch. 1; Greenwich, J. N. L. 10c.; Lebanon, J. C. N. 1; New Canaan, cong. s. s. 7,30; New Haven, 3d cong. s. s. 4,20; C. A. J. 30c.; Norwich, C. B. 1; Newington, s. s. 2,80; Plymouth, s. s. 7.70; Somers, s. s. 2; Waterbury, a little girl, 66c.—**38 48.**

RHODE ISLAND.—Barrington, cong. s. s.—**12 60.**

NEW YORK.—Aurelius, pres. ch. s. s. 1; Brooklyn, 3d pres. ch. six chil. 60c.; Clinton, s. s. 6; Ellicottville, P. P. and C. N. 3; Evans Centre, S. A. B. C. 20c.; Fredonia, E. S. W. 1; Kingsboro', s. s. 3,72; N. York City, R. D. ch. juv. miss. so. 6,10; Beth. miss. sch. 6,92; col. orph. asy. 5; G. H. 25c.; Miss H. 20c.; Owasco Outlet, Ref. D. ch. s s. 12,74; Riverhead, chil. 1,35; Rose Hill, young people, 10; Tarrytown, 1st R. D. ch. s. s. 10.—**68 08.**

NEW JERSEY.—Elizabeth, s. s. 1; Paterson, J. D. 21c.; Woodbury, Bellflower, 6; De Benneville Ludwig, 4.—**11 21.**

PENNSYLVANIA.—Philadelphia, Cen. pres. ch. s. s. 6; Cal. pres. ch. s. s., males 24,64, fem. 41,28. **71 92.**

OHIO.—Brooklyn, s. s. 2,60; Cincinnati, Lord and Little Hudie, 2,50; Cleveland, 25; Claridon, s. s. 3,10; Elizabethtown, pres. s. s. 2,20; Kirtland, s. s. 1,96; Newburg, s. s. 2,53; N. Hagerstown, s. s. 4; Parcher's Corners, J. W. 12c.; Parma, s. s. 4,20; Painesville, s. s. 12,50; Twenty-mile Stand, I. L. C. 2,50; N. S. 1; Wayne, s. s. 7; York, s. s. 40c.—**71 91.**

INDIANA.—Orland, s. s. 2; Remney, Tip. Co., Jas. C. Donnell, 2.—**4.**

ILLINOIS.—Monticello, pres. ch. s. s. 2,60; Montebello, cong. s. s. 3,65; Naperville, cong. s. s. 2.—**8 25.**

MICHIGAN.—Grand Haven, s. s. 40,30; Pontiac, s. s. 1,07; W. Pigeon, s. s. 2,70.—**44 07.**

WISCONSIN.—Arlington, Rev. A. G. D.'s chil. 30c.; Beaver Dam, pres. ch. s. s. 20,47; Hartland, s. s. 1,10; Johnstown, s. s. 1,10.—**22 97.**

IOWA.—Denmark, s. s.—**75c.**

MISSISSIPPI.—Mississippi City, pupils of "T. M. C. College,"—**5 55.**

OREGON TERRITORY.—Oregon City, F. O. S. **1.**

FOREIGN LANDS, &c.—*Choctaw Na.*, an Indian girl, 10c.—*Cesarea*, 3,26.—*Ceylon m.*, L. P., W. H., H. H., and M. E. S. 2; J. C. S. and M. S. S. a thank off. 10.—*Lenox*, Choctaw Na., Little Hattie's gold dollar, 1; chil. of Rev. P. Fisk, 85c.—*Lee's Creek*, Cher. Na., by Miss Hancock, 2.—*Madura m.*, M. and H. T. 1; Mr. Muzzy's chil. 1.—*So. Africa*, Cape Town, Elizabeth, Sarah T., Catharine, Thomas, Caroline, and Edmund Holmes, 50; Ifafa, A. S., C. M., S. W. and A. L. Stone, 4,85.—*Toronto, C. W.*, 1st cong. ch. s. s. 12,30; 2d cong. ch. s. s. 10,10.—*Turkey*, Trebizond, chil. Prot. com. 2; Hinee, 2,88; Constantinople, Mr. Bliss's fam. 55 piastres; Mr. Dwight's fam. 50 do.; various indiv. 393,20 do.; Mr. Schauffler's fam. and others, 110 do.; Adabazar, boy, 20 do.; Baghchejuk, boy, 10 do.; Mr. Parsons, 51,34 do.; Nicomedia, teacher and school, 123,20 do.; Hasskeuy, mission families and others, 271,25 do.; fem. sem. 210 do.—**153 79.**

| | |
|---|---|
| Amount received in March and April, | 782 22 |
| Previously acknowledged, | 27,488 04 |
| | 28,270 26 |
| Ded. error in prev. ack. | 214 98 |
| | $28,055 28 |

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